

THE
DEVOUT COMMUNICANT^{te}
EXEMPLIFIED,

In his Behaviour before, at and after

THE
SACRAMENT
OF THE
LORD'S SUPPER.

Practically suited to all the Parts of
that Solemn Ordinance.

But they made light of it — Matth. 22. 5.

The Fifth Edition, much Corrected.

June 1. 1670. Imprimar. Tho. Tompkins.

L O N D O N.

Printed for *Thomas Dring*, at the *Har*
next Chancery-Lane in Fleet-street.



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Ann Rutledge

1785

Her gift to
Mrs Sarah Blackett
Jan 13th 1794

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THE BRITISH MUSEUM

EXHIBITION

OF THE

ANTHROPOLOGY

OF THE

BRITISH MUSEUM



AND

THE

OF THE

OF THE

OF THE

OF THE

TO THE
Truly Noble
Sir *KINGSMILL*,
Baronet.

SIR,

AMong the Multitude of *Practical*
Divine Treatises, are none more
numerous than on the Lord's *Supper*, nor
more diversly handled : Not a few *well-*
disposed Persons yet complain they are
at a loss, not so much *which* to make use
of, (though *variety* here *distracting*;))
as that they know not how to form *Di-*
rections into *apposite Meditations* : they
sequester themselves, they *sit*, they seem
to *reflect* as others ; but know not what
to *say in themselves*, to their great *dis-*
comfort and *discouragement*. The en-
suing Manual is so *methodically* digested

The Epistle Dedicatory.

for their assistance, and presented to *your self*, not as one that *needs* it, but the *Composer* a better evidence of his *great esteem* of a person so *constant*, so *devout* a *Communicant*, so *eminently Charitable*, so *rarely Temper'd*, so *truly Honourable*. If it displease any, I *borrow* of so many to discharge one *great debt*; methinks my *Honesty* in owning it may *satisfie*; *their* allowing me also to make the *best use* of *theirs* I were able; and if this be a *bad one*, 'tis a right hand error; I hope they will not condemn, but pity and pardon me I was no better advised; my ambition being not to *appear in publick*, but to be *publickly useful*, and to let the World know how much I am,

S I R,

Your great Admirer,

and Humble Servant.

A
PREMONITION
To the
READER.

Although the ensuing Treatise was designed to be ushered into publick view, without any other Epistle than that Dedicatory, to one, who was for no other witnesses of his eminent Piety than those two, which are more than ten thousand; God and Conscience; yet it is found requisite to advertise those who are willing to make use of it;

I. As

A Premonition

1. *As to that part of Preparation which respects Humiliation for sin, matter enough for which every one may find there, by examining his manifold breaches of the Law and Gospel; yet the Communicant in an especial manner is to reflect upon, and be deeply humbled for his own iniquities, and particular failings since the foregoing Communion; but no exact example could be given of what himself is only conscious.*

2. *For Prayers the Week before, and Morning of the Communion, they relate (for memory-sake) to the requisite Graces, and Ends, in going to the Ordinance.*

3. *More*

to the Reader. A

3. *More matter is provided than I doubt will be spent at the time of Receiving in this Frozen Age, so deviated from the Primitive, when all Christians still partook of that one Cup; yet those that (notwithstanding all endeavours) have Memories so unfaithful as they dare not trust, may (for ought I know) by Book make use of so much of that they judge most pertinent, as the spaces of joyning with the Minister will permit.*

4. *A Prayer before, and another after the Sacrament, with more particular directions and meditations for the time of receiving, is added in this Edition,*

A Premonition, &c.

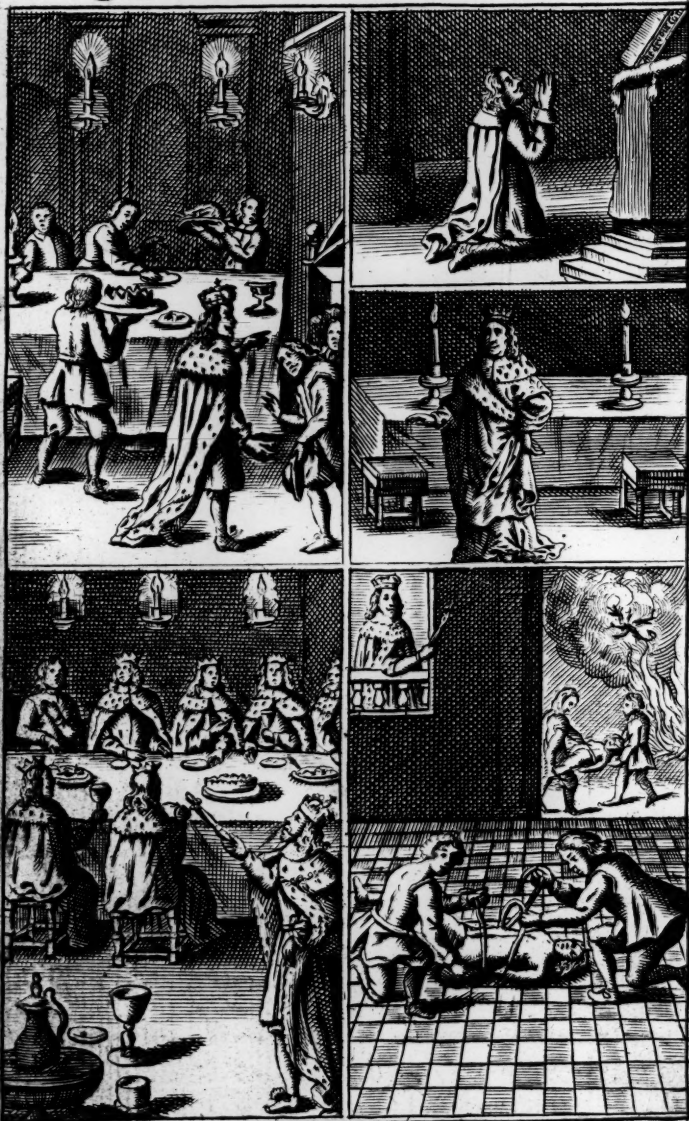
on, to *satisfie* those who thought them *wanting* (though the Author did not) in the first.

5. If any thing be judged unsuitable, because not usual, there is matter enough besides: They are left to their liberty, that are not of my mind.

THE



The devout Communicant's.



Luke. 14. 16. &c.

The Devout COMMUNICANT.

Frequent Celebration.

DO *this in remembrance of me,* is not only a *permission*, but an *injunction* ; 'tis our *Duty*, as well as our *Benefit* to receive *Christ* ; so not to receive him, is both our *sin* and *misery*. 'Tis more than a *command*, a *charge* of a *dying Testator*, and *Saviour*. As the *benefit* is of *infinite merit*, so should the *acknowledgment* be an *Eternal memorial*. His death should always live in our *Hearts* ; and we be so careful in *doing this*, that when he comes again, he may find us *so doing*. Doth he not now thus bespeak us ? Can the King of Kings take it kindly at your hands, when he hath killed the fat-

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2 *Frequent Celebration.*

ted Calf, furnished his Table, sent forth *his Servants*, saying, behold I have prepared *my Supper*, come, eat of my *Bread*, and drink of my *Wine* which I have mingled, all things are ready, *come unto the Marriage*; and you make light of it, (so mean are your thoughts of his fare and company) or desire to be excused because you are *not dress'd*, when indeed you never went about to make you ready? do you not provoke him to leave you, to let you go sorrowing to your graves? to say, *None of those that were bidden* (though they see the plenty) *shall taste* (the sweetness, fatness, goodness) of *my Supper*; was there ever *any* so dear, so precious? cost *it* not the Master of *it* his own life, to make *it*? if out of courtesie you invite a poor man to the best that can be had, and he saucily, ungratefully find fault with your meat; and ask you why you troubled him to come to so poor provision, or send word you have nothing worth coming for, he can provide for himself, hath

Frequent Celebration. 3

hath better at home, and better company; would you think he deserved the worst bit of it, or another invitation? 'tis a sign you value not, you slight *Communion* with me: If you *loved me* you would still be seeing, looking upon, desiring to be with me; where I am wont to walk, to manifest my self, to sit at my Table, to sup with my Disciples, and never be at rest without a renewed Sense of my love unto you: *you are they I live and dye for*, for whom I *do* and *suffer* so much, of whom I will always think upon, in whose thoughts I love to live; and because my departure is at hand, and I must go away from you, *this memorial* I leave with you, to put you always in remembrance; when you see it, think of *me*, who in the very *night I was betrayed*, when taking that doleful farewell of an ungrateful World, was so mindful of *your* good and comfort, to arm, establish, and refresh you; and will you neglect, disesteem, condemn it? doth not the *benefit* of my

4 *Frequent Celebration.*

Passion without *your* desert, plead for the constant meditation of *it* without *your scandal* ? The frequent, faithful remembrance of what I did and suffered for *you*, is *my* chief request, and *your* only requital, and yet do *you* distaste what I embraced ? and indure not to think, of what I refused not to indure ? loath *you* the *Cup of Salvation*, that cost me a *Cup of Astonishment* ? Have I left the Glory of my Father to be cloathed with, and dwell in Flesh ? Led a Life of Suffering, undergone a shameful, painful, accursed death, rose again, ascended, prepared mansions, taken possession for *you*, where I plead *your Cause*, and from whence I will come ere long to absolve *you* before all the World, and with whom *you* shall be for ever ? Have I given such costly evidences of my *love* unto *you*, and love *you* not to do *this in remembrance of me* ?

Do] But for *thee* (dear Saviour) I had been for ever *undone* ; for *thee* then, and for *thy* sake, what is it that

Frequent Celebration. 5

I should not *do* : *Thy desires* are my *Injunctions* : There is *Authority* enough in thy *love* to *do* thy pleasure. Since *thou* wouldst have *no nature* but *mine*, I will have *no will* but *thine* : which when once signified by command, upon my obligation I should, upon my Fealty to *thee*, the King of the Church, and *Sovereign*, as well as *Saviour* of *my Soul*, I ought, I may, I must not dispute, nor delay, I dare not but must *Do* ; else, how must I be look'd upon, when the King commands all his loving Subjects to take the *Oath* of Allegiance, and I stay away and refuse ? Do I not publicly disown him for my Sovereign, who hath enjoyn'd the Celebration of *this* as an evidence and symbol of my Relation to, and Communion with him ? Is not this appointed for a *memorial* of his death, whereby he delivered his People, and destroyed their Enemies ; transcendently to us, what the *Passover* was to the *Jews*, and the neglect of it more provoking ? yet, *the man that is clean,*

6 *Frequent Celebration.*

and is not in a Journey, and forbeareth to keep the Passover [at the time appointed] (when he might and ought eat it) even the same Soul shall be cut off from his People, because he brought not the offering of the Lord in his appointed season, that man shall bear his Sin. There's a punishment annexed to the neglect, as well as ill performance of it; he that *eats irreverently*, is guilty of profaning the Lord's Body; and he that *eats not*, of despising it, and of preferring his Lusts before him; the one *eats damnation to himself*, and the other by not eating, judges himself to be *in a damnable State*. 'Tis dangerous staying in *that condition*, wherein we judge our selves unmeet Society for Christ; if I cannot partake of his *Supper* here, how can I think my self fit to *feast* with him in Heaven? or hope to look on his face with comfort *there*, and take no pleasure to behold, remember, come near, have any thing to do with *him* here? will not his *presence* then be most terrible

Frequent Celebration. 7

rible to those, to whom his *memory* is no way delightful now? Am I troubled for neglect of *other duties*, and not of *this*, when Christ's *Items* at the last day are made up of *sins of Omission*? Dare I pick and chuse, when, whosoever shall keep the whole Law, yet offend in one point, is guilty of all?

This] Not to climb a Cross, or undergo a bitter Passion for thy sake; I should not think much to *do that*, who hast done so much for me. Not to be had to a *Scaffold*, but to come to thy *Table*; not to go to Slaughter but a Feast; not to Bleed or Burn, but to eat and drink; and that not *Bread of Affliction*, or *Water of Adversity*, which flags the Spirit; but *such Bread and Wine* as confirms and comforts my heart: Not a Mourners Bread, *Tears*; or a Martyrs Cup, *Blood*; but a Saviour's fare, blessed Wine and Bread, yea in them (what both is and makes blessed) his Body and Blood, meat and drink, *Bread of Life* and *Well of Life*, that both joys my Heart, and saves my

8 *Frequent Celebration.*

Soul. Didst *thou* on the Cross drink Vinegar, (made infinitely more tart by my sins) for me ; and shall not I at thy Table drink Wine for my self, made infinitely sweeter with the Blood it conveys? Didst *thou* drink a Cup of Wrath, and shall not I drink the Cup of Blessing? Eat the Bread of Affliction, and shall not I eat the Bread of Life? suffer thy Passion, and shall not I enjoy it? Didst *thou* stretch out *thy hands* on the Cross, and shall *mine* be withered and shrunk towards thy Table? Hadst *thou* bid me *do some great thing* for procuring so *great* a good, that there had been between the service and reward no disproportion, should I not have endeavoured to do it? How much more when *thou* biddest me *eat and live*? I am not saved but by thy *Body*, I shall be damned without thy *Blood*. Didst *thou* offer them for me on the *Cross*, and shall I not take the Pledge from thee at thy *Supper*? Dost *thou* give me a Title to them, and shall I bar my self of *Possession*?

Frequent Celebration. 9

session? rob my self of thy Mercy, and my Right; of no less than the price of my *Redemption*? Dost thou give me the *purchase* in thy *Blood*, and shall I deny my self the *Seal* in thy Church? Dare I be guilty of so great a *Robbery* and *Rebellion*, as to violate thy *Will* and *Seal*? to reject at once thy Bread and Cup, against thy express *Will* and *Testament*? to take the Bread and Cup out of my own hand, and the Scepter out of thine? to deprive my Soul of thy Body and Blood, and thee of thy Authority? by thy Grace I will never but observe as thou appointest: If *this be* thy command, O Saviour, I am a *Rebel* as much to my good, as thy *Law*, a wicked *Rebel* if I do not *this*.

In Remembrance] I blush, Lord, to see I need thy *memento*. Have I a room for the trash of the World, and none for thee? *memory* for what I list, and none for what I should? O thou that hast so done thy marvellous Works, that they ought to be had in everlasting

10 *Frequent Celebration.*

sting remembrance; whose *name* is wonderful, and all thy works as thy name, and this above all thy Works, can I ever *forget thee*? can I *forget my self* so much, that breaths not a moment on Earth, or out of Hell without thee? If I forget thee, O Saviour, let my tongue cleave to the roof of my Mouth; if I remember not thee, let my right hand forget her cunning. Sure that Harp had never known the tune of joy, nor hand to do with Harp, hadst not thou put a World, all out, in *order* again, and set all in tune. And is that all, when I owe a thousand lives unto thee, to require, not my *Body*, but my *Mind*? to say, *Remember*, not to *Dye* for me, but that my Memory *dye* not in thee? O thou loving, and blessed above all Beloveds, when thy *Passion* is engraven by thine own hand in an Holy Mystery for my mind to wear, shall not I keep this Memorial? shall not I wear thy Ring, who am so ready to wear a Deaths-head to preserve alive
the

Frequent Celebration. II

the memory of a dead Friend? O that I may ever keep this Manna that came down from Heaven, not in a Leaden, but a Golden Pot; not in a dull, barren, barely contemplative, but humble, tender, active, precious *memory*, which moves all good affections to thee, and promotes all good abilities for thee. *Such a memory* will mind, and do all Duty; admire and love thee, obey, endure, do, and suffer for thee; establish Faith, excite Repentance, inflame Love, maintain Constancy. I cannot but repent, believe, and love to the end, if thou be in my mind: If I fail payment of any Duty to thee or man, it is because *I do not remember thee.*

Of me] Of my Death, and your Redemption by it. This Sacrament then is a Statue erected to the eternal memory of thy *Passion*; so oft as I neglect it, what do I but pull down this *Pyramid* of everlasting date, set up in the Church for a *solemn memorial of thy death*; and bury thee, and thy
Merits

12 *Frequent Celebration.*

Merits, as the *Jews* did thy Body, but in a worser grave, not in a Garden, but Desert, a Grave of Oblivion? Wretch am I, that have need of such an help to my Memory, and spur to my Duty, as both a Command, and a Sacrament; it casts reproach on me, O Saviour, that thou shouldst give *thy Body* for me, and I scarce give *my mind* to thee; that I should have so great a room in *thy heart*, and thou so hardly get *any* in *mine*; that thou shouldst be more ready to *bleed* for me, than I to *think* of thee. Dear Jesus, thou didst empty all thy Veins for me, shall not I find a *vessel* to preserve thy *precious Blood*? Do I not *spill* what thou *shed*, if I let it run out of my memory? yet art thou put to it, to find me both *blood* and *mind*; and when thou hast done all that, out of *remembrance of me*, (lest it should be forgotten) ordainst a Sanction and Sacrament, saying, *Do this in Remembrance of me.* but more wretch I, if I do not *so do*, for Lord, if I do thee *honour*, dost thou

Frequent Celebration. 13

thou not do me *favour* for it? If I give thee *glory*, is it more my *Duty* then *Felicity* to do it? if it be thy *Sacrament*, is it not my *Benefit*? Receive I not great Honour in it? Reap I not good benefits by it? conveys it not the *Blood Royal* of *Heaven* into me? Am I not related to Christ, Heir of Heaven, by virtue of that Blood? Is not the God-head bodily in him? His Body mystically in me? and I near allyed to God by the Communion of that Body? And can he want *Demeans*, that is such a *Prince*? Is not the Earth thy gift, and Heaven in thy power? O thou Son and Heir of all! And have I not thy Spirit, thy Flesh a pledge for all, the Conveyance Sealed in thy Blood, and thy Merits made over and assured in thy Body? O Lord, I am so much concerned in Honour and Estate to do what thou commandest, that if I consider myself, I shall do it to thy memory, in remembrance of me, as well as thee.

Wherever

14 *Frequent Celebration.*

Wherever God hath bestowed a *vital principle* (Faith whereby the Just live) he affords *nourishment* to sustain it ; and an inclination, and attractive faculty towards it : *Christ crucified* is, as the *cause* of our *new birth*, so the food which sustains and preserves us in it ; unto whose *Body* and *Blood* there must needs be as proportionable an *appetite* in a new *Christian*, as to Milk in an Infant, *that* being more *nourishable* than Milk, and *Faith* more vital to desire it than Nature. Oh ! I know not what (grace and comfort) I have lost, that others have found in the Conscientious use of *this Sacrament*. If there be any thing in the lively discoveries of the evil and desert of sin, the wrath and love of God, the consolations of the Gospel by frequenting it, might it not have been much better with me in my Spiritual condition ? is not *this* great *Hypocrisie* and *Dissimulation*, to complain of the hardness of my heart, and not apply the Blood of Christ to soften it ; of the

the

Frequent Celebration. 15

the prevalency of corruptions, and not bring them to his Cross to subdue them? of my timorous spirit, and not come where God secures me, and gives evidence for the discharge of his Covenant and Promise? that God is departing, when I stand at a distance, and will not come nigh him? is withdrawn from my soul, when I withdraw from my duty? that I am a stranger to Spiritual joy, when I will not come to draw water out of the wells of Salvation? of the weakness of grace, and not use all means of strengthening it? can I refuse my food, yet be nourished? grow in grace, and neglect the means? not grow, and be guiltless? live in a known sin by neglecting a plain commanded Duty, and expect the rewards of obedience? may not partial obedience to Gods commands, well increase my doubts of his favor? Is not this to slight and disesteem a firm conveyance of all Christs purchased benefits, here offered and assured to Believers? and then think

16 *Frequent Celebration.*

think not much (Soul) if thou go without them for ever, who art also so unwilling to bind thy self to thankfulness and obedience for them. *Meals* which are for nourishment must be *often*, 'tis not told me *how often* I should eat or drink; the sense and feeling of the wants of my *food* directs me to, and makes me do it often. Am I not apt to grow dull, luke-warm, cold to, and in Duty? to contract Guilt, blot my evidences, disturb my peace, to forget him, and his matchless love? Is he so much in my *serious thoughts* as he deserves? Is it enough to have some *occasional thoughts* of him? Do I not complain that I love, and think of him no more, can apply him no better, have so little of him, am so insensible of his kindness and affection to his Members? Is it not a sin and shame I no more solemnly dwell in meditation upon him, am no more in praising of, in rejoycing in him? Do I not often need so great an help to soften my heart, to renew
my

my repentance, to strengthen and confirm my Faith and Hope, and Resolutions; to increase and inflame my love, and thankfulness, to fix my thoughts more solemnly upon him, to apply him, to get and maintain more intimate Communion with him, to knit my Soul closer to him and his Members? Is it not a sad sign I perform no *Duties*, as, and to those *ends* I ought, but out of custom, without expecting, therefore without finding any *great advantage* from them? Are the consolations of God small unto me? Is it not a sign when I was *there* I missed of the benefit? Have I not cause to repent of my *former Receiving*, when it left not earnest breathings for the like opportunity? was it possible for me to meet with God, to taste the sweetness, the fulness of Christ, to experience the reachings forth of my love and desires, the pleasures of acting Grace, and not long for another meeting? By thy Grace I will therefore communicate with more Devotion;

18 *Frequent Celebration.*

on; repent with greater contrition, walk with more caution, pray more earnestly, receive with more reverence, and I doubt not but I shall find my affections increase, together with the Spiritual benefit. The frequent solemn *exercise* of our *graces* must needs dispose strongly to *Habitual ones*; and hugely promote the *Interest* of Religion. It cannot be that the *Sacrament* be undervalued by frequent repetitions, without great unworthiness of the person, (setting light by, and loathing Spiritual Manna) and an unworthy Communication: for he that *receives worthily*, increases in the love of God and of Religion, and the fires of the Altar are apt to kindle into a flame, and when our Lord enters into us, and we grow weary of him, or less fond of his frequent entrance, and perpetual cohabitation, 'tis an infallible sign we have (or are ready to) let in his *Enemy*; no *Secular* object hath any pleasure in it, long beyond the hope of it; for the possession and
enjoyment

enjoyment is found so empty, that we grow weary of it; but whatsoever is *Spiritual* is less before we have it, but in the fruition swells our desires, enlarges the appetite, and makes us more receptive and forward in the *Entertainment*. Nor is it likely, they will *Suffer* for him, who refuse to *Banquet* with him. They proclaim they have no portion in *David*, no inheritance in the *Son of God*. Had we any love for him, we should begin early to adorn ourselves, and be still breathing for the injoyment of him. As *the Jewish Doctor*, who put on his best *Habit* on *Friday* in the afternoon, and sat longing for the Sun Setting (the time when the *Jewish Sabbath* began) saying, *veni sponsa*, come my Spouse, for so he called *that Sacred day*. The *Ancients* were wont to long for the *Communion*, as the Child for the Mothers Breast.

Oh the *qualms* of *undesirous Communicants* should justly stir up the *faithful* to loath the same in *themselves*.

Habitual

Habitual Preparation.

T*He Death of Christ*, in regard of his intent, was a *Sacrifice to God*, but of the *Jews* the greatest *cruelty and murder*. When a prophane person comes, he *sheds* the blood of *Christ*, which a Believer *receives*; and by Faith feeding on it, or applying it to himself being one with Christ, by virtue of that Union he hath interest in him who hath made as great satisfaction to God, as if himself had suffered to Eternity. This new Wine must not be put into an old Vessel; else the Wine will be spilt, and the Vessel perish. *Christ* and *Belial* cannot co-habit; he will not enter through a besmeared door, nor dwell in a nasty House; *Feet* that walk in filthy paths are not to tread his holy place; nor a heart full of rancour, hatred, uncharitableness, to sit down at his Feast of Love; *Hands* dipt in blood, polluted with unlawful gains, stained with spots of the *Flesh*, or stretched out

Habitual Preparation. 21

out to *injure him* in his *Members*, are most unfit to be reached forth to *receive him* in the *Sacraments*, to handle those holy *Mysteries*: Those *Teeth* that grind the face of the poor, to eat the bread of Angels; the *Mouth* that is full of rotten, corrupt communication, evil speaking; reviling, or that thirsts after the blood of our Neighbour, to drink the blood of Christ; *Eyes* gazing on vanity, to look on *Jesus*. Oh, how pure ought I to keep those *doors* of my *Soul*, at which the King of Glory so often enters? Shall I kiss his hand with filthy Lips? put hallowed Bread and Wine into a noysom sink? go to that Table as Swine to their Trough, in my pollution? ravish, contemn the Grace and Mercy of God? tear them asunder from the conditions he hath annexed to them? He will not be *one* with a Harlot; nor seen with the same eyes. His Body never saw *Corruption*, nor will be mixed with it: It lay in a *Virgin Womb*, and Sepulchre; and still resides only
in

22 *Habitual Preparation.*

in *Virgin* Souls, Devoted, Consecrated, set apart to his Use and Service. His Glorified Body is no more capable of dishonour, nor will enter into an earthly Soul. Unclean Birds receive nothing but the *Carcase* of the *Ordinance*; the *Bread* without the *Body*, the *Wine* without the *Blood*; both without the *Blessing*; the *Elements*, but not the *Sacrament*: such are guilty of his Body and Blood, for reaching out their hand with purpose to receive him into a polluted Soul, though he withdraw himself that they cannot partake of him: They *disgrace* their *Prince* by shewing *it* to his *Statue* erected for his Honour and Remembrance; are guilty of *Treason* by offering indignity to his Seal and Picture; *dishonour* done to the *Image* and *Representation*, reflects upon the *Original*; he is *Personally* in *Heaven*, and will be no where Spiritually but in the *Heavenly* part of man; he finds no *rest* in a *heart* full of *vain vicious thoughts*; it stinks like the *Lake of Sodom*; he retires thence vex-
ed

Habitual Preparation. 23

ed with the unclean conversation of the impure Inhabitants. When he approaches to a Soul, and finds it a Cage of unclean Birds, he flies with wings of a Dove to cleaner and whiter Habitations. But if we avoid, hate, and have no fondness of affection for them; and with complacency entertain the contrary; then Christ hath washed our feet, and then he invites to his *Supper*. The *unavoidable infirmities* of our lives, against which we daily strive, and for which we never have any kindness nor affection, are not spots in these Feasts of Charity; but instruments of Humility, and stronger invitations to come to Rights ordained for corroboratives against infirmities, and for growth in the inner man. But remanent affection to any sin, enmity with Neighbours, secular avocations to the height of care and trouble, excuse not, but increase mens sin, and secure their misery. 'Tis just they graze with *Goats*, that refuse to wash their hands

24 *Habitual Preparation.*

hands that they may come to the *Supper* of the Lamb. The *excuses* wherewith they palliate their neglects of waiting upon our Lord, and accepting his kindness, all grow upon this bitter root of an *unholy careless life, loving the World and the Lusts thereof*: the only reason is, they have a mind to live as strangers to him, and not to be his *household servants, and domesticks*; for then they might always come unto him. They think they must not come *so oft*, because to prepare themselves costs them *so much time*; but would they spare *so much* as to lead a *holy Life*, and be at *so much* trouble as to *please God in other things*, they would not find it so laborious to please him in *this*. Kept they always the fear of God in their Souls, they would without much pains be fit to approach with fear and reverence into his presence; would they *fear* to do what God hath *forbidden*, they would not *fear* to do what he hath *commanded*: but while they
refuse

Habitual Preparation. 25

refuse to obey him in one thing, no wonder they do in another. *Religion* concerns not our *actions* only, but the *frame* and *disposition* of our *hearts* and *minds*; and the same *habitual* *graces* are to be *daily exercised*, though in a lower measure and degree. *Every day* is to be *holy* to the *Lord*, though every *action* in the day be not equally *holy*. When we labour conscientiously to *stand to our first Promise and Covenant*, all the actions of our lives become *holy*; and so we are *holy* in our *Shop*, by diligence and justice; at our *Board*, by Temperance, Thankfulness, and Charity; *Abroad*, by an innocent, useful Conversation; in our *Closet*, by Prayer and Meditation; yea, Prudence, and the ends of health and chearfulness, will make our *sleeps* and *recreations* *holy*, and not to be reckoned among *pastimes*, but the necessary seasons of doing little or nothing, that afterwards we may be worthily employed. A *Christian* behaves himself not for such a set number of days, as if *so much time* were to be spent in *Ho-*

26 *Habitual Preparation.*

liness, and so much in *Sin*; but as if he accounted his whole Life an opportunity of serving God; and of cleansing himself from all that filthiness, which will not let him see his face. He receives daily what daily profits, and so lives that he may daily receive it. *A holy life* is a perpetual Sacrifice, and he that so lives, keeps his heart as an *Holy Altar*, always warm and glowing within him; he offers up daily such Sacrifices as are acceptable to God, and prepare him for a due commemoration of this great Sacrifice; a constant abstinence from all forbidden things, and care to perform such duties as maintain a lively sense of God in our Souls, would make us vehemently hunger after this Heavenly Food. *A circumspect life* makes us both *fit* and *desirous* to converse with God every day; *good Actions* beget in us greater longings after grace, and *good desires* make us still do well, out of hope to have more grace; when a good man lifts up his heart to God, he draws down God into his Soul, that he may

Habitual Preparation. 27

may work with his hands that which is good in his *employment*, in which he is not so busie that his *hands* should grow so heavy, or dirty by it, as to be unwilling, or unfit to lift *them* up again to God. Such a *Combination* is there between all that God requires to make them easie and familiar, pleasant and desirable, and our obedience impartial and universal. A *holy behaviour* in our Calling, Converses, and use of the Creature, disposes us to *Acts of immediate Worship*, that requites and returns the kindness by disposing and fitting us for an *holy deportment* for the future; which is it self an invitation of God to our Souls; much more when seconded with the attractives of *holy Prayers* and *Affectionate desires*. The sweetness of such converses with God, and the power of his Grace consequent upon our hearty desires, engages and enables us to an holy conversation, which brings us (from familiarity with the Devil) to fellowship with God, the happiness of which is so great, that it excites us to do all we can to maintain and prevent

28 *Habitual Preparation.*

our being tempted from it. *Good Hearts* daily mortified, and strictly watched over, like dry wood, with one blast kindle the flame of Love, stir up the Grace of God in them; while those soaking in the World, like green sticks, all their puffing, blowing, and prayers will scarce fetch any fire. Oh! would I every day prepare for the day of Death; or (which is of a like consideration) the day of Communion, (nothing less will fit me to Communicate then to depart hence;) set my self in Order, Meditate often every day on Christs first and second coming; not stay a minute, but instantly grieve for, severely condemn my self, and renew my resolution to amend all, and pray for particular strength against whatsoever I have observed amiss: would I consider where I fall ofttest, from what Principle this default comes, what are the best Remedies, and pass on to a real and vigorous use of them. Did I resolve to have God frequently in my thoughts, to bring it to-pass to have so great a dread and reverence of him, that I may
be

Habitual Preparation. 29

be more really ashamed, troubled, confounded, to sin in his presence and observation, than of the severest mans; and to have a perpetual intercourse and converse with him: Or would I actually attend to what I do, and consider every action, and speak so little that I might consider it; I should find, that upon the day of *Communion* I should have nothing to do, but to revive my Graces by Prayer, Praises, and the exercise of Devotion.

Actual Preparation.

Holiness is our *Profession*; and all the time after *one Communion* is the time of preparation for the *next*; and every Receiving, a *repeated Conspiracy* against the interest of the *Devil*. He that is always well vested, will deck and trim against a Wedding day; wise *Virgins* go forth to meet him, having Oyl in their Vessels, and their Lamps burning; but when they hear the Bridegroom's coming, they arise and fall afresh

30 *Actual Preparation.*

fresh to trimming their Lamps, to snuff them, stir up the fire, and apply the Oyl to make them burn brighter and clearer. Now another repast approaches, I must deny my self *lawful* things; sequester from my ordinary business; abstain from the most *lawful* enjoyment, and *chastest* embraces, that I may give my self unto Prayer: and more fully know the *state of my Soul*; with a greater intention and ardency of Spirit *examine my self*, even about the *coldness* of my Prayers; my *neglects* in the daily review of my self; the *smallness* of my sorrows; the *weakness* of my services, my daily neglects, ignorances, and unavoidable infirmities as to God, my self, relations, and others; in an especial manner, any *failing* since the *last Communion*. If there be but a little passion, a rash word, a vain thought, &c. and besides my sorrow, and afflicting my self for, hatred, and amendment of it, just after its commission; I am now to bewail it over again, to call my self to a strict account for it, to drown it in another flood of tears, more firmly

ly

ly to strengthen my resolutions against it, and prepare it to receive another Wound, a mortal stroke from the wounds of Jesus, that it may never live more; to be more deeply apprehensive of the *evil* of sin, more sorrowfully bewail it, more rationally resolve against it, open a greater vent and passage for my tears; affect my heart more deeply with my needs, and the certainty of supply, and so raise my self to a greater height of humility, desire and confidence; to excite my appetite and more lively apprehensions, and vigorous affections, rouse my thoughts and meditations to a greater fervour; more solemnly to recollect what I have learned, to stir up my remembrance, and renew a sense of my wants and weaknesses; to imprint the *ends* of the *Institution* more firmly in my memory; to consider what Acts are most proper when I shall be at his Table; to stir up those affections beforehand, which will prepare a more lively expression of them when I come there. To renew Acts of Charity and forgiveness, pass by all injuries and offences, be

reconciled perfectly to my Brethren; and to take care there be not the least grudge, or spark of anger that lies buried in my Soul unquenched; all passions hushed and laid, the Soul smooth, fair, and not a wrinkle upon its brow. More strictly and solemnly to search, purifie, cleanse, and cast out all the leaven; to pray with greater appetite, praise his Name with a more delightful relish. To distaste all other things, to disburthen my self, to lay aside every weight, and the sin that so easily besets me, to get as near Heaven as possible; to render my mind more sensible of God, and more fit to receive a deeper impression from his hand. To excite the strongest acts of Faith, the vehementest flames of love and longings after Christ and his blessings (which prepares for the injoyment) Holy desires, joy and thankfulness at the approach of so blessed an opportunity. To renew my resolutions and vows of holy obedience, to mortifie my lesser irregularities, and to bind the obligations faster that *are* upon my Soul. To have a lively sense of the ends
for

for which I go; in what estate my Graces stand; what I am to ask; and for what I ought to plead the Blood of Christ; voluntarily to offer more of my time and thoughts to Religious Exercises, and to do that over again with a greater fervor, which I have been doing since the last Communion. To recover my self to the same, or rather higher degrees of Zeal, fervor, and sublime admirations; to apparel, trim, and dress up my mind with braver notions, and brighter ornaments. To get my manners, carriage, and behaviour, rightly formed, and handsomely composed, for this Feast with the great King.

He that understands the excellency and holiness of the *mystery*, the *Glory* of the *Guest*, the infinite *benefit* then designed, and the increase of *degrees* by the *exercise* of those previous acts of *Holiness*; the manner so contrary, as *worthy* and *unworthy*; the *effect* of the Ordinance so much depending on the *manner* of *Receiving*; the advantage so great of Communion with Christs Body; the *danger* no less than *Damn-*

tion ; that it will set one forward, and contribute very much to an happy or an unhappy Eternity (a man cannot at all be supposed in any state, wherein this thing will be indifferent to him) will not be inquisitive, into the *just measure*, but do it heartily, devoutly, reverently, and as much as he can, put himself into a meet disposition to be *so familiar with God.*

Solemn Sequestration.

A Journey, *i. e.* an unfixed Heart, undischarged of worldly thoughts, travelling up and down, a far off, *unfits* as well as a *dead Body*, *i. e.* gross sins, for eating this *Pass-over: Earthly thoughts* in the Temple, if not driven away before, will be pestring, troubling, vexing me, and corrupt the Sacrifice. If I go with a loose, ungirt spirit, I cannot instantly entertain my Lord ; his work must stay till I am ready ; I must be *girding* when I should be *working*, or
do

do it awkwardly, not with dexterity and activity. Let your loins therefore be girt, and you your selves like men that wait for their Lord, that when he comes and knocks, you may open to him immediately. It concerns me *now* to put my self into that *order and state* of good things, as if to morrow I were to *dye*; to suppose my self seated before Gods Tribunal, and to see whether I can reasonably hope my State is changed, my *Sins pardoned*, and mortified; to consider, that unless I dare *dye that day* if God should call me, there is little reason I should dare to *receive* the *Sacrament of Life*; or Minister of Death. If I be mistaken about the truth of Grace now, I am undone for ever, without true Repentance; by my unworthy going, I bind the guilt of all my other sins upon my Soul, and add this to all the rest, *guiltiness of the blood of Christ*. He that *Communicates worthily*, is justified from his sins; and to him death can have no *sting* to whom the *Sacrament brings life and health*. And if I judge Righteous Judgment, I shall

soon find where it pinches most, what makes me most afraid, what most criminal and least mortified; so shall I learn to make provision accordingly. Enter then my Soul into thy Chamber, solemnly sequester thy self from all other avocations, that we may tend upon the Lord, without distraction. Shut up, set a Watch at the gates of thy heart, let it not be open till that *solemn day* be over; if other thoughts be hankering, and hanging about for entrance, testify against them, rebuke and threaten them, let thy Spirit in an holy indignation rise up against them; the only means that from that time forth they come no more in *such a season*. Farewell my Wife and Children, Friends, and secular concerns; abide you here at the foot of the Mount; be hushed and laid, deadened, and mortified, all irregular earthly passions, and affections. I have something else to do, you are a clog unto my Soul; tread not, nor whisper in this *solemn place*, where is no room but for God alone; trouble me not, the door is shut, I am about a great work, I will not, cannot open to you.

And

Solemn Sequestration. 37

And Oh thou that lookest from Heaven, that fashionest the hearts of men, and considerest all their works, enlighten, enliven, and convince me; affect, assist, and prosper me; own, accept, and bless me; call in, and restrain the looseness and wandrings of my thoughts. Fix, unite, and fill my heart with an awe, a dread, and reverence of thee; with suitable thoughts, apprehensions, and meditations to the present occasion; and let my meditations be attended with suitable affection. Let all flesh be silent before thee; let thy Spirit rest upon me; let this season be improved, not carelessly, sloathfully, or negligently; but *sincerely*, and *uprightly*, with my whole Soul, heart and strength; to thy praise, and my great advantage at thy Table, and in the day when thou shalt judge the secrets of mens hearts by Jesus Christ.

Strict

Strict Examination.

I Am about to sit at the Lords Table, among his own Children; I know before-hand, the King (attended with his glorious Angels) will come in to see his Guests; Christs garment covers only Christs Members; he is too just to be bribed, too great to be slighted, too wise to be deceived, too jealous to be provoked, too good to be forfeited. Oh what solemn provision shall I make for so Sacred a presence, but a serious, diligent, deep inquiry into, with a full and awful discussion of the particular present Estate of my Soul; whether I be such as may be assured he will bid me welcome; being reconciled to him, and endued with those vital qualifications which pre-dispose me for an Ordinance that supposes me within the Covenant it Seals, and to have spiritual life it sustains and nourishes, by conveying that true food of life Christ Crucified. I must be born, before I can eat; Uncircumcised persons were

were not to eat the *Pass-over*. The *inwards* of *Ordinances* are only enjoyed by them that are *inwardly Christians*. Those only that bring *true Graces*, receive *real Comforts*; we take *Christ*, and then eat him; none find any nourishment, relish, or sweetness in his blood, but those who have received him and so have a propriety in, a Title to him (and the nearer the Interest, the greater sweetness.) He must be *mine*, first in claim and title, then in fruition and comfort; no juyce or sap from the Vine, except a branch in it; no grace is there improved, but what I have along with me; I must prove my right to the purchase, ere I can take possession. 'Tis high Treason to annex the *Kings broad Seal* to forged Writings; no receiving the benefit without shewing the conditions, and my *interest* in the *Covenant*; that is sealed to them only that come up to the terms of it. Now, this is the *Covenant* that I will make with the House of *Israel*, saith the Lord, *I will put my Law in their inward parts, and write it in their hearts*

*Jer. 31. 33.
Heb. 8. 10.*

hearts, and will be their God and they shall be my people; and they shall know me from the least unto the greatest, and I will forgive their iniquities, and remember their sins no more. And Oh my Soul! have I an inward right, an actual interest in this Covenant?

Is the Law of God writ in my heart? i.e. a permanent (that no Time, Temptation, Tribulation can obliterate) universal counterpane, answerable conformity, legible by others in my Conversation, and by my self in my Constitution of Soul strongly inclined, disposed and perswaded to all cordial, sincere, intire, cheerful, spiritual obedience, out of a principle of love to God, and to glorifie and enjoy him: delighting, meditating in it day and night; being renewed according to his Image, in Knowledge, Righteousness and true Holiness.

Have I a Covenant-relation to, and interest in God? Am I one of his people by [Federal profession,] not ashamed of, but openly declaring and avouching my self to be his, rejoicing, and glorying therein as my great priviledge and happiness

pines? [In all Covenant-relations to
 God and Christ?] Do I fear, love, obey
 submit to, depend upon him for directi-
 on, provision, and protection? am I
 wholly at his dispose, as my only, wise,
 faithful, loving [Father?] Do I for-
 sake all other Corrivals, and Compe-
 titors? cleave only to him in all Con-
 jugal love, and faithfulness? do I de-
 light in, am I unsatisfied without his
 presence as my [Husband?] Do I pu-
 rifie and keep clean his Temple? de-
 mean my self towards him as my [In-
 habitant?] Esteem, live upon, and rest
 fully contented with him as my [Por-
 tion?] *Am I his* by [Federal appropriati-
 on?] not Sin's, Satan's, the World's,
 my own, but intirely *his* [In all I am]
 Body and Soul? are my *Eyes his*, to be-
 hold his wonderful works? my *Ears* to
 hear his heavenly saving word? my *Taste*
 and *Smell* to relish his surpassing sweet-
 ness in the Creatures? my *Tongue* to
 proclaim and triumph in *his praise*? my
Hands to work that which is good? my
Feet to walk in his ways? all my senses
 and members, abilities, and Faculties
 instruments

instruments of Righteousness? Is my *understanding his*, to know, discern, contemplate upon him? my *Memory* to treasure up, and retain his counsels, and covenants, promises, and dispensations? my *Conscience* his Deputy to accuse, or excuse under him; my *Will his*, to will or nil in subordination to him? my grief, hatred, and detestation *his*, to mourn for, abhor, and flie every thing offensive to him, or obstructive of my delightful enjoyment of him? my desire, love, and delight *his*, to long for, embrace, acquiesce fully and contentedly in him? *Am I his, in all I have?* Do I approve my self *his* in all my relations and stations, inward qualifications and endowments, outward goods and possessions? *In all I can do or procure, undergo and endure* for him? Am I willing and ready to give my self to and for him? taking up my Cross daily and following him? rejoicing I am accounted worthy to suffer for his name?

Have I a Sanctified knowledge of God as to his Essence, Attributes, Personal distinctions, Word, and Works? of Man in his Creation,

Creation, Fall, Restauration, and Perfection? of *Christ* in his Person, Offices, Estates? of the *Covenant of Grace* in its freeness, conditions, and benefits? of the *Lords Supper*, in its efficient, material, formal, and final cause? And is this my *Knowledge* experimental, heart-purifying, and humbling, communicative, growing, affectionate, efficacious, and obediential?

Are mine Iniquities forgiven and forgotten by God? Do I groan under them as my greatest evil and heaviest burthen? forsake them in affection and practice? have I sincerely confessed, bewailed, loathed them, and my self for them? unfeignedly striving against, and desiring to be freed from the filth, power, and dominion of sin, as well as the guilt and punishment of it; from a love and sense of Gods kindness, and goodness to me? Is my heart calmed and quieted through Faith in Christ, being thereby at Peace with God? Is it enlarged to bless him for Pardon? Am I earnest with him more and more for assurance of it, for purity of heart, and establishment

establishment in his ways? Is there in me a hearty, sincere disposition, inclination, and propensity to *pardon* the offences of others? pitying, and lamenting, meekly reproofing, and covering their infirmities: a readiness to help them, rejoicing in their welfare as my own, especially the meanest Saint, in whom is all my delight? *Christ* is not to be *received* of all

(a) *John* 1. 12. *Comers*, (a) nor entertained by every *Guest*, (b) nor *touch'd* by every *hand*, (c) *Mat.* 9. 21. (c) nor *found* by every *enquiry*. (d) He is *offered* in the Gospel to *all*, but *gives himself* here, and is received by such alone as *have*, and *have I*, a *Spiritual hunger* and *thirst* after him?

(e) *Mat.* 5. 6. (e) An *Ear* to hear him
(f) *Mat.* 13. 9. (f) An *Eye* to see him
(g) *I Cor.* 11. 29 (g) A *Foot* to come to him
(h) *Mat.* 11. 28. (h) A *Hand* to take him, (i) *I Cor.* 11. 24. (i) *Armes* to embrace him; (k) *Cant.* 3. 4. (k) A *Mouth* and *Taste*, to eat and drink
relish and digest him;

(l) A Breast to retain him. (m) Bowels of affection towards him, and his Members? A Heart to

(l) Cant. 2. 3.

Mat. 26. 26.

(m) Eph. 3. 17.

mourn for my piercing of him? to be truly thankful for, and above all to prize him?

Are not these infallible Scriptural characters of Christs Disciples? Can I appeal to God and say, Lord thou knowest all things, thou knowest that it is thus with me : or, am I willing to venture my eternal condition, my last gasp upon my present hopes? have I a solid ground of confidence, when I shall appear naked before Gods Bar, when the secrets of hearts shall be manifest? will these Pleas find acceptance in that day, when all the World must be saved or damned by him? Oh my Soul! make nothing the foundation of thy Peace, but what God hath made the condition of thy Salvation; let nothing satisfy us now, but what will save us then; for if our hearts condemn us, God is greater than our hearts and knoweth all things: but if our hearts, condemn us not, then have we confidence towards God.

Deep

Deep Humiliation.

BEfore I go for a full discharge, I must narrowly look into the *Book of Conscience*, cast up my accounts, and see how infinitely I am indebted to my God; view my self in the glass of thy *Law*, and *Gospel*: Search my Soul so to the bottom, that none of my wounds may fester, but be all discovered and cured: consider from whence I am fallen, before and since the last Communion, and repent: and Oh that I may be so sensible of my *sin* and *misery*, that I may be truly apprehensive of, and thankful for infinite *love* and *mercy*.

I dare not presume to compass thine Altar, most holy Lord, before I have washed my hands in innocency, purified my heart by Repentance, and Faith in the blood of my Redeemer. I will now therefore call my sins to remembrance, and set them in order before mine eyes and remember mine own evil ways, and my doings which have not been

been good, and loath my self in my own sight for my iniquities, and for my abominations.

Oh I am not able to reckon up or remember my innumerable breaches of thy most holy *Commandments*. The

1. By not knowing, acknowledging of thee, not thinking, remembring, chusing thee, not believing in thee, not esteeming, adoring, loving, desiring, fearing, obeying of, trusting, joying in, acquainting my self with, not demeaning my self towards thee as *God* and *my God*: but preferring sin, self, Satan, the world, any thing before *thy self*. The

2. By misapprehensions, gross conceits of thee, not setting my whole delight in, reposing all my confidence on, expecting all my happiness from, addressing all my complaints, prayers, praises unto *thee*; not worshipping thee as to manner and means agreeable to thy Word. The

3. By not acknowledging, or effectually remembring and delighting to speak of thee as I have had occasion, to make thy praise glorious, or doing it irreverently,

rently, dealing falsely in my Covenant with thee; not vindicating thy *Honour* not grieving for thy *Dishonour*; weariness of thy commands, non-observance, distrust, misapplication of thy *Providences*; unthankfulness for great *Mercies*; dejection, impatience under small *Crosses*; insensibleness, incorrigibleness under *judgments* and *afflictions*; not using thy *Name*, Attributes, Ordinances, Words, Works, every thing whereby thou mayest be known, as is required. The

4. By unmindfulness beforehand to prevent or avoid whatsoever might distract in the duties of the *Sabbath*; not preparing my self for it; not resting from needless thoughts, words, actions upon it? mis-spending it in idleness and vanity; not performing *publick* and *private* duties of Prayer, Reading, Hearing, Examination, whetting thy Law upon my heart and others, contemplating upon thy Word and Works with that care, reverence, sincerity, spiritualness, profit, and delight, as I ought;
not

not calling the *Sabbath* a delight, holy of the Lord, and honourable. The

5. By not behaving my self answerable to my several Relations; with all due Reverence and Respect to my Natural, Ecclesiastical, Political *Parents*, in heart, word, behaviour, prayer, thanksgiving for *Superiors*; covering their infirmities in love: not admonishing and encouraging *Inferiors* in well-doing; not by a grave, wise, holy, exemplary carriage, procuring glory to thee, and preserving the honour and authority thou hast put upon me; not regarding the dignity and worth of my *Equals*; nor rejoicing in their gifts, advancement, and prosperity, as my own. The

6, By sinful anger, hatred, secret grudges, injurious thoughts, excessive Passions, distracting cares, immoderate use of diet, labour, rest, and recreation; by reviling, saddening, provoking, grieving speeches: by falling short in maintaining mutual friendship, and in following peace with all men; by sowing discord among brethren, and concealing their dangers, unprofitable conver-

sation, quenching, and suppressing holy suggestions; by preferring things of time before Eternity; or, by whatsoever may tend, not to the health, but prejudice of my own, or others Soul or Body; not weeping with them that weep, being senseless, hard-hearted, unaffected at publick evils, and others miseries. The

7. By unchaste thoughts, purposes, affections, or listning to them; not labouring to quench my fleshly concupiscence, by watching over my senses, heart, and ways; not shunning all occasions to, or acts of *uncleanness*, in or with my self, or others: not keeping my Body and Soul from all filthiness of flesh and spirit; but making my heart a cage of impure thoughts, my mind a sty of the unclean Spirit. The

8. By unbecoming arts in Bargaining, not *dealing* with others as I would they should with me: not endeavouring by all just means to procure, preserve, and further the welfare of others as well as my own: By withholding good from them to whom it was due: suffering

suffering Christ to stand at, and go away from my door, hungry, cold, naked, succourless; and when the leanness of *his* cheeks pleaded pity, the hardness of my heart would shew no compassion. The

9. By flandering, back-biting, detracting, reviling, harsh, flattering, misconstruing, discouraging, sinister intentions, words and actions: listning to, and spreading the faults of others; not being charitable in my thoughts and speeches to them; not freely acknowledging their gifts and graces; not readily receiving a *good report*, but willingly admitting an *evil one*; not discouraging tale-bearers, flatterers, slanderers; not loving, desiring, rejoycing in, careing for, defending and upholding their *good name*; not sorrowing for, and covering their *infirmities*; but practising, or not avoiding my self, or not hindring what I can in others, such things as raise jealousies and suspicions, procure an *ill name* to my self or others. The

10. By self-love, evil thoughts, inordinate prizing, and affecting, distrust-

ful, distracting solicitous care and study in getting, keeping or using *temporal things*; by discontent with my own estate, envying and grieving at my neighbours; unlawful motions and affections to things that are his.

And to these I have added multitudes of sins against the *Gospel*; by not as I ought labouring to acquaint my self with it. By Ignorance, and slighting of it, not sufficiently esteeming, admiring, and being thankful for that infinite love in my *Redemption*; not loving, rejoycing in *Christ* and him Crucified, not relying on, and owning of him in all his offices; not accounting all things loss and dung for him; not taking that pains I ought, to know him, and the power of his Resurrection, and the fellowship of his sufferings, and to be made conformable to his death; that if by any means, I might attain unto the resurrection of the dead; and be made perfect as my Father in Heaven is perfect. Not claiming his *promises* as my heritage, nor esteeming *them* the joy of my heart, and as unsearchable riches

es

es exceeding great and precious; not believing, prizing, imbracing of, hoping, waiting for the *good* of *them*, with so much readiness and steadfastness as their *excellency* and *certainly* requires; and applying them as I ought to *this* and the *next life*; being not careful *they* might have their due effects on my Soul, in making me partaker of the Divine nature; not daily to *sin*, nor acting, and growing in *grace*, and in the knowledg of Christ: not thirsting after Righteousness, and that poor, mournful, meek, merciful, pure *Spirit* that shall be blessed; not confessing, but being ashamed of *Christ* before men, and my relation to *him*; not denying my self, and taking up my Cross, and following *him*. Not doing all things to the glory of God; nor rejoicing in him always. Not *receiving*, not *doing* the *good*, nor improving time, mercies, judgments, foreign perturbations, national discontents and divisions, irreligious confusions, domestick distinguishing favours, as I ought. Strangeness, niggardliness unto, inconsiderateness of the worth, fear-

lessness of the loss of my precious *Soul*; caring more for the *Body* than *it*, or *others*; not troubled for such as are negligent, poisoners, murderers of theirs. Not sufficiently *convinced of*, and *humbled for*, the *corruption* of my nature, mind, conscience, will, affections; of the evil of sin, and lying under the wrath of God; hiding, excusing, lessening of, not making that narrow search after; not being grieved for my *sins* in any proportion to their *multitude* and *greatness*; as considering that wretched injustice, folly and unkindness I have expressed by them; loving darkness, hating the light; receiving the grace of God in vain, turning it into wantonness; crucifying the Son of God afresh; tempting, grieving *the Holy Spirit*; hardly forsaking my beloved sin *for thy sake*, who hast freely given thy only Son for *mine*: that careflessness, that clearing of my self, that indignation, that fear, that vehement desire, that zeal, that revenge, that watchfulness, resolving, and striving against sin, improving all advantages for avoiding
and

Deep Humiliation. 55

and subduing it, I find not that is wrought in those who *sorrow after a godly sort* : nor applying my self with all earnestness to the only means of Pardon and Reconciliation in the Gospel.

Time and strength would fail me to repeat how oft I am partaker of Family, National, Church, other mens *sins* ; by setting an ill example, by provoking, consenting to, conniving at, countenancing, permitting *sin*, where I might correct or hinder it ; hating my brother in my heart by suffering sin upon him. By delightful society with evil doers, taking pleasure in that which should be the cause of my humiliation, to see them pave the way to Hell with their own hands ; making that matter of sport, which nothing but the dearest drop of the hearts blood of God could expiate ; laughing at that which makes damned Souls shed rivers of tears : *they shall be damned that have pleasure in unrighteousness*. By not seeking the things of Christ as my own, not preferring *Jerusalem* above my chief joy ; not having the care of the Church lying up-

on me. My heart trembles not for fear of the Ark ; nor is my Soul vexed from day to day with their unlawful deeds among whom I live. Oh how little do *I mourn* for the sufferings of others, for the signs of Gods anger, for the sins of the times ! when do I go apart and mourn for *Englands* crying abominations, or look upon *London*, Ah sinful City, and weep over it ?

And oh the infirmities, imperfections, iniquities of my *holy things* ! Oh how much carelessness, unpreparedness, impenitency, unbelief, pride, hypocrisy, unspiritualness, earthliness, formality, flightiness, deadness, heartlessness, distraction, indisposition, weariness, want of relish, *attends my attendance* on so great a Majesty ! Unanswerable walking, resting in the meer *outside* of Duty, when I do not enjoy Communion with *thee* in *them* ?

And dare such a guilty, abominable *sinner* sit down with *thee* at *thy Table* ? such a *Dog* that hath so often returned to his Vomit, go and take that which is so *holy* ? such a *Swine* wallowing in the
the

the mire, have to do with those precious pearls, that have so often trampled them under my feet; either carelessly neglecting, or unworthily receiving those *holy mysteries*, rather defying them then adoring thee, by bringing such troops of my Saviours professed enemies (unrepented sins) along with me; as if I came not to *commemorate*, but to *renew his passion*, to Crucifie him afresh. Oh I have much reason to fear *I am guilty of the Body and Blood of the Lord*, by eating and drinking unworthily; in that I have not hungered and thirsted after, nor partaken of it so often as my necessities, and opportunities required; nor approached it with such a solemn preparation, examination, humiliation, and cleansing the secrets of my heart from all sin; nor renewed the *Covenant conditions*, *Faith* and *Repentance*; nor received it with that reverent behaviour, and those inward dispositions; nor been so especially careful in making good my *Covenant Engagements*, and *Resolutions*, as becomes a worthy Communicant. Oh how can such a loathsome wretch

58 *Deep Humiliation.*

go to be entertained by thee in so near a Communion, that cannot expect, that am below the least good look from thy gracious Eye? Oh how dare such a vile miscreant presume to drink of the Cup of Blessing, who have deserved such a Curse from thy hands, as that thou shouldst hurry me to *the Bar of Justice*, and not admit me to *the Seals of the Covenant of Grace*: to be covered with shame and confusion of face, while thy Children come with boldness and present themselves before thee, arrayed in the righteousness of thy Son: whilst they are lifting up their heads with joy, knowing the time of *celebrating their Redemption* draweth nigh; I may be hiding my self in the Dens and Rocks of the Mountains, saying, *fall on me and hide me from the Face of him that sits on the Throne*: Dragged away by cursed Feinds to the place of Torment, with hideous shrieks to an innumerable company of Devils and damned Souls; instead of going to the House of God, the Assembly of his people, with the voice of joy and gladness, with

a multitude that keep holy day. While the Son of Righteousness rites with healing in his wings unto those that fear thy name; thy wrath may burn against me as fire, and consume me as stubble. The day of joy and gladness, feasting and rejoycing, Sacrifice and Attone-ment to thy sincere Servants, may be a day of wrath and trouble, darkness, and gloominess, distress and desolation to me: while they with joy of heart are saying, *come let us go unto the House of the Lord; oh our feet shall stand within thy Gates, O Sion, thy Courts, O God!* I may say, *the great day of his wrath is come, and who shall be able to stand?* In stead of holding out the Golden Scep-ter, thou mightest break me with a rod of Iron, and dash me in pieces like a potters Vessel: while they are rejoy-cing and giving honour to thee at the Supper, I might lye under the *wrath of the Lamb*, lifting up mine eyes in Hell, begging a drop of water to cool my Tongue. I might see them sit down with the King at his Table, and my self thrust out into that place where is nothing

60 *Deep Humiliation.*

nothing but weeping, and wailing, and gnashing of teeth. Thou art ready to entertain those that are *bidden*, but I am not *worthy*. For *making light of thy Provision and Invitation*, preferring the things of the World before it, thou mayest justly say, *I shall never taste of thy Supper*; or, if I go, it might be not for the better, but for the worse; I might meet with a frown instead of a smile; a blow, a breach, a curse, instead of a blessing. Thou mayest instead of *Bread*, give me a *Stone*; for the *Cup of the New Testament*, a *Cup of Wrath and Trembling*. Thou mayest turn my heart into a *stone*, instead of turning my heart of *stone* into a heart of *flesh*; the bread of life may be to me a stone of stumbling, and a Rock of offence, to fall on me and grind me to powder. For my going aside from thee, and defiling my self: the Wine that comforts and makes *worthy Receivers* fruitful in grace, may be unto me as the *water of Jealousie*; bitter within my Bowels, causing my Belly to swell, and my Thigh to rot; and I may be a curse among

Deep Humiliation.

61

mong the people. *His blood* might be laid to my *charge* for my condemnation, sealing up all my other sins; instead of being *sprinkled* upon my *Conscience*, to humble me for, and cleanse me from all sin.

Behold I am vile, viler than the earth, but look upon *me* in *thy Son*, and thou wilt love me, and be well pleased with me; mine only hope is in that grace and mercy made known in and through *him*: I have broken thy commands, but he hath fulfilled them; affronted thy Justice, but he hath satisfied it; deserved thy wrath, but he hath endured it; the chastisement of my peace was upon him, let the merit of his righteousness be upon me, and by *his stripes* let me be healed. *His Blood* is my only *refuge*, oh let it be my *atonement*, or I perish eternally. Wherefore didst thou *shed it*, but to save sinners? Remember not what I have done against thee, but what *he* hath done and suffered for *me*. Oh when I consider thy *greatness* and my *unworthiness*, thy *purity* and my *unclean-*
ness,

62 *Deep Humiliation.*

ness, thy *glory* and my shame, I am confounded, and *discouraged*; but when I consider thy *mercy* and wisdom, bounty and goodness, readiness to forgive, and desire to impart thy self unto thy Servants; then I am *encouraged* to come with boldness unto thee. Thou never despisedst him that called upon thee, or forsook any that abode in thy fear: It was never known that any who trusted in thee were ever confounded. Oh respect not the *greatness* of my offences, but of *thy goodness*: though I have so often broken *my part* of that Covenant the Sacrament Seals, yet be thou pleased to make good *thine*, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more. Thou knowest how intolerable a thing it is to lie under thy wrath to all eternity, and therefore lovest to do miracles of mercy, because thou lovest not that a sinner should perish. Have mercy upon me according to the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from mine iniquities, and cleanse me
from

from all my defilements, with the merit and virtue of *that Blood* which thou hast so abundantly shed for penitent sinners; that I may with an undefiled Soul eat of the purest Sacrifice, the Lamb slain from the beginning: so shall I have no spot in me for which thou wilt judge me at thy *Table*, or condemn me at thy *Tribunal*.

Being in Christ reconciled unto me, give further evidences of thy fatherly affection, by bestowing a double portion of thy grace upon me now thou callest me to *this Ordinance*; and who is sufficient for these things? I have neither a *meet Sacrifice* to offer, nor a *meet vessel* to receive thee. I know not what to say, or do; how to pray or receive, prepare or behave my self; not sufficient of my self to think any thing as of my self but my sufficiency is of thee; the preparation of the heart, and answer of the tongue is from *thee*; the God, the promiser, the giver of *grace* as well as *glory*; that invites all to come unto thee, with assurance of finding with, and receiving from thee whatsoever is requisite for
their

their refreshment, support and comfort; *Ho every one that thirsteth, come ye to the waters; and he that hath no Money, come ye, buy and eat; yea, come buy wine and milk without money and without price.* Thou preparest a Table for us in this Wilderness, where we eat of thy own *Bread*, and drink of thy own *Cup*; omittest no expression of tender love to treat us as a most indulgent Father. But shall the time of receiving come, before thou comest into my Soul, to stir up thy graces in me? Canst thou that *so loved me*, who was of no worth, while yet in my sins, as to die for me *neglect me in thee*? now I have given my self unto thee? shall I, whose only hope is to be saved by *Christ*, be sent away with the *guilt*, instead of the *comfort* of *his blood*? Oh of his fulness let me receive, and grace for grace; let thy Spirit help mine infirmities, thy grace be sufficient for me, thy strength be made perfect, more eminently manifest in weakness. Array me with the righteousness the Saints are cloathed with, put upon me the Lord Jesus; let me

me be found *having on a Wedding Garment* at the *Wedding Supper*; such a preparation of Soul as may qualifie me for it, such a degree of reverence and humility, saving knowledge, godly sorrow, renewed repentance, new obedience, lively faith, unfeigned love, joy and thankfulness, holy desires, self-denial, suitable, solemn, heavenly meditations, as becomes a *worthy Communicant*. O thou true food of my Soul! receive me who am to receive thee; quicken me with thy Spirit, feed me with thy Flesh, satisfie me with thy Blood, vouch-safe me thy Grace, communicate to me thy Nature, let me receive life from thee to act and live unto thee, who measurest not thy gifts by our petitions or deserts, but our wants and thy own mercy.

Earnest

Earnest Snpplication for Requisite Qualifications.

TO go to *that Ordinance* which requires all imaginable liveliness and activity with dull and cloudy affections, will be my *sin*, and an *aggravation* of it, if through want of diligent endeavour I got not my Soul affected and inflamed, by stirring up the *graces* of God in me; and whither shall I go for this but unto thee, the author and finisher of *them*? how shall I do it but by thee? O do it for me.

Affect my heart with an
awful reverence and self a- Holy Reve-
basement upon my so near *rence and Hu-*
 approach unto thee in this *mility.*
 solemn Ordinance, towards
 the greatness of thy Majesty, with
 whom I there come to renew my Co-
 venant; towards the excellency of thy
 Son, whom I come to receive into my
 Soul, towards the holiness of thy Spi-
 rit, whose assistance I hope for, and by
 whom

Earnest Supplication for 67

whom I come there to be established in my Union and Communion with Christ and his Members. Oh how durst I who am nothing but folly and infirmity, misery and sin, shame and death, presume to come so nigh (for behold the Heaven of Heavens cannot contain) *thee*, unless thou hadst invited and commanded me? If so much Sanctity, Reverence, and Devotion was requisite as to the Ark, the Temple, the receiving thy Law; Oh how shall I behave my self now I go to receive thy very self? or *Communicate with thee*, that deserves not to come before thee? Oh how *Humble* should I be who am to receive a gift of free grace? Was he *Humble* that was all Purity, and shall I be Proud who am so defiled? The high and lofty one dwells not in a haughty heart, but with him that is of a contrite, humble spirit: nor will he that humbled himself to the death, be taken into a proud Soul. O that I may therefore have Grace, whereby I may serve thee acceptably, with reverence, and godly fear, and be clothed not only with the *Righteousness*, but

Humility

68 *Requisite Qualifications.*

Humility of Christ; be low and mean, base and vile in my own eyes: I am not worthy to be called thy Son, (make me as one of thy meanest Servants,) nor of one of the lowest room at thy Table; give my sins thy pardon, my soul thy grace, my person and service thy acceptance in thy beloved; and what thou dost convey, seal to me by what I am to receive.

Without *Knowledge* the *Saving* Heart, the Duty cannot be *Knowledg.* good; but the *Covenant* thou hast made with thy people is, *they shall all know thee from the least to the greatest.* O let me come with knowledge of the nature, necessity, use, and ends of the Ordinance. Direct me how to behave my self at, and meditate upon those Divine mysteries, that I may not be a blind offerer, nor bring a blind offering; but offer unto thee a lively Sacrifice, holy, acceptable, and reasonable Service; that I may receive with understanding, discern the Lords Body; look into the mysteries of the Sacrament, least not knowing the *meaning,* I feel

Earnest Supplication for 69

feel not the *comfort* of it ; but be alienated and estranged from thee through the ignorance that is in me.

That I may eat the Passover with bitter herbs, *give me a deep sense*
Godly of my own *vileness and unworthi-*
Sorrow. *ness* ; take away this heart of Stone and give me a Heart of Flesh, that I may loath my self in my own sight for mine iniquities, and for mine abominations ; be filled with shame and sorrow, hatred and indignation against my self, for my offending so good and gracious, so loving and bountiful a Father, Redeemer and Sanctifier : That I may look upon him whom I have pierced, and mourn for him, with detestation and holy revenge against those *my sins* that cost him so dear, were the cause as well as any other mens, of his death, and would have cost me damnation ; abominating them as the scourges and thorns, nails and spear that afflicted, Crucified my dearest Saviour, the Lord of Glory. The day of mourning for him is at hand. Oh that I may then slay my
most

70 *Requisite Qualifications.*

most beloved Lusts! be revenged on them for it, and for their endeavouring to rob me of my spiritual Birth-right, my eternal Blessedness. Let me call to mind, and be truly sensible of every sin, and of the evil of it, and of thine and my Saviour's love manifested to me in his sufferings. There where he appears most *Bloody*, let *sin* appear most deadly; that I may receive a broken, bleeding Christ, with a *broken contrite Heart*; a Sacrifice thou wilt not despise, O God, prepare in me; that being weary and heavy laden, I may be capable of his refreshment; being watred in my own tears, I may be fitter to be washed in his blood.

And seeing thou givest thy self only
to thy *Disciples* and *Friends*;
New Obedience. work in me fresh purposes
of amendment; that being
willing and obedient, I may
eat the good of the Ordinance. Let
there be *conformity*, that there may be
Communion; let me not put that new
Wine into an old impure, but new Heart.
I cannot eat the *Rass-over* and stay in
Egypt

Earnest Supplication for 71

Egypt still; let me do it with my *loins girt*, ready to march toward *the promised Land*. Thou confirmest thy Covenant, and expectest I restipulate with thee; that I cast out and execrate the old Leven. Seeing the *Covenant of Grace* sealed, let me seal a *Covenant of Obedience*; seeing by the *merit of Christ's death* I am purchased to be thine, by the power of it let me be dead to sin, and receive the life of Grace, and change my Life and Conversation; let me bring a *wounded heart* to, and carry *wounded sins* from thy Table; die to *sin*, seeing *Christ* died for *sin*: let me take him by way of surrender; receive him as a Saviour; and submit to him as a Prince; set my self apart for thee on that *Feast of Dedication*. Let me approach with the most sincere, fixed resolutions of an intire resignation; and receive such grace and strength from thee, as may enable me faithfully to perform them; that I may find my self in the number of those to whom my Saviour allows such special manifestations of himself, by lifting up the light of his countenance upon them,

72 *Requisite Qualifications.*

them, by intimating his good will and love to them, his fulness and righteousness for them, as shews his constant abode with them.

Let no prophane or unreasonable thought enter into my *Purity.* mind while I am about that holy Solemnity; let me lay aside, leave behind me, and be kept from all carnal earthly vain thoughts and imaginations; drive away all drowfiness, carelessness, sloathfulness, negligence of Spirit; that I may wholly contemplate upon, and give up my self unto him, who Sacrificed his Soul and Body for me; and come before thee with such reverential hungering, and holy affections, as is due to the hand that reacheth, to the Seal that secureth, to the food that strengthneth that *spiritual life* in us, without which we can never be happy. Oh thou that callest me unto thee, let thy compassion pity my vileness, let thy mercy pardon my sinfulness; let thy grace cleanse my filthiness; let thy wisdom enlighten my darkness; let thy strength support my weakness,
adorn

Earnest Supplication for 73

adorn me with a *Wedding Garment*, the righteousness of thy Son, and holiness of thy Spirit; that all my nakedness may be covered, and my great deformities hid from thine eyes: pardon me by thy mercy, that I may receive thy grace; and fit me by thy grace, that I may receive thy mercy; help me so to accuse my self, that thou mayst acquit me; so to judge and condemn my self, that thou mai'st absolve me; so to exercise a holy revenge upon my self, that thou mai'st spare me. Let thy *Spirit* be thy *Harbinger* to provide entertainment for thy Son in my Soul, that he may find it swept of sin, and garnish'd with grace; make it day in my Soul by hopes and desires, before I there receive the Sun of Righteousness.

Faith is thy own gift as well as *Christ*; I believe, Lord help *Faith*. my unbelief, *that I may* be sprinkle my Soul and Conscience with his blood; not only look upon and remember, but close in with, and receive him there tendred: Eat his Flesh and drink his Blood; apply him as taking
E on

74 *Requisite Qualifications.*

on him our *nature*, and giving it as ransom for sin ; that I may not stagger at the Promise through unbelief, but be strong in Faith, giving glory to God ; being fully perswaded that what thou hast promised thou wilt perform. When I see Bread and Wine upon the Table, let me see Christ there as a Feast in token of my Reconciliation with thee, and on the Cross as a Sacrifice, offering up his Body and Blood to thee : observing the Bread broken, let me see Christ Crucified for, and offering himself unto me : upon the Wine pouring out, let me behold how his blood was powred forth for my sins. As I receive Bread and Wine for bodily sustenance, so cause me to feed on, digest, improve his Body and Blood ; having the same expectation of Spiritual and Eternal life from him, that I have of temporal life from my food. Let me eat not only the *Bread of the Lord*, but the *Bread which is the Lord* ; that as by my senses I receive the Elements to my *Corporal*, so by Faith I may receive and apply him to my *Spiritual nourishment*.

Let

Earnest Supplication for 75

Let the Ordinance be a lively resemblance, remembrance, and application of the *sufferings*, and earnest of the *Supper of the Lamb*. Let Christ be so lively set forth, as if Crucified before my eyes, dying for me: that beholding and imbracing him, and even putting my fingers into the print of the nails, in his hands and feet, and thrusting my hand into his side; I may be so fully persuaded of his suffering for me, that I may not be *faithless* but *believing*; saying, *my Lord and my God, he loved me and gave himself for me; my beloved is mine and I am his*. O that I may so touch him, as I may find and feel strength, peace, and virtue come from him, and be healed of all my uncleannes; that they may not be unto death but unto the *glory* of thy *mercy* in *pardoning*, and *grace* in *purifying* so polluted a Wretch. That it may be the food, the feast of my *graces*; the poison, the Funeral of my *corruptions*. Let me so feed upon his blessed Body, and bathe my Soul in his precious Blood, that my Soul may magnifie the Lord,

76 *Requisite Qualifications.*

and my Spirit rejoyce in God my Saviour ; whom having not seen I may love, in whom though now I see him not, yet believing, I may rejoyce with joy unspeakable and full of glory.

Circumcise my heart to *love*
Love. thee with all my Soul, and with
all my strength. Let my heart
be ravished with this infinite mercy in
thee to *sinful miserable man*, in contri-
ving and giving so glorious a Redeemer
and Redemption to save him ; and now
in presenting us with such special Seals
of his love, and admitting us into so near,
so holy a Communion : For this let me be
constrained into love to thee and thy
Son, and to man for his sake ; and into
a stedfast vow of living and dying to
thy service ; that I will give, and for-
give, do and suffer any thing for thee.
Let me be filled with holy Raptures,
joys and hopes in this thy so great
a goodness, which having done this,
will deny me nothing, (and maugre the
rage and malice of hell) not see my
soul lost, for whom all this is done.
Oh let me meet with strong endear-
ments

Earnest Supplication for 77

ments of *Affections* ; melting and flowing over towards thee, languishing with desires to enjoy thee, even turned into, made up of love for thee ; that I may be the Disciple whom thou *lovest*, and laid in thy Bosom. O deal with me as thou often dost with them that draw near to thee ; though I burn not with so hot a flame, yet through thy grace I crave it of thee ; that I may participate with, and be numbred amongst such *fervent Lovers*. If I cannot say I am *sick of love*, yet I am *sick* that I *cannot love thee* ? There wilt thou give me thy love, admission to more familiar fellowship with thee, clearer manifestations, sensible feeling and assurance of thy love and affection unto me, that I am beloved of thee. Give me grace to love the Lord Jesus in sincerity ; let him dwell in my heart by Faith and Love ; that being rooted and grounded in Love, I may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth, and to know the love of Christ which passes knowledge : that

78 *Requisite Qualifications.*

the remembrance of him may pierce me with grief, transport me with love, captivate my will, engage all my affections to him and for him. And let me know that I am passed from death to life, because I love the Brethren. Shed abroad thy Love in my cold frozen heart, and inflame it with fervent affections to thee and thine. While my love is burning towards thy self, O how can it choose but be imparted to thy Friends, who sincerely love thee, and on whom thou hast set thy heart, and shed thy Love, and to whom thou hast given thy Spirit, whereby they are made like unto thee? They must needs be lovely in my eyes, to whom Christ is precious, O let me not come to this love-feast with a *bitter*, but *charitable spirit*! Purge out therefore the old leaven of Malice, which will sower the Ordinance to me. Oh that our Father in Heaven may look down upon his Children feasting together in mutual love and delight, in the remembrance of all that love he hath shewn us, and joyful expectation of what further

Earnest Supplication for 79

• further he hath promised to us.

• Let me not sit sad and dejected, as if I liked not the Provision, or thought my self not wel-

Joy and thanksgiving.

com. Make *this* real, magnificent, solemn, sumptuous *Feast*, these Cœlestial Viands wherewith thou feedest thy people, by thy gracious comfortable discoveries of thy self, a spiritual Banquet unto my soul, a Feast of fat things, a Feast of Wine on the Lees, of fat things full of Marrow, of Wine on the Lees well refined! Do not only stand and knock, but open the door of my heart; vouchsafe to come in and abide *with me*; that there may be a chearful, comfortable converse: sup with me and let me sup with thee, that I may be abundantly satisfied with the fatness of thy house, (feel and find abundance of Soul-satisfaction reached out to me in the Ordinance) and do thou make me drink of the River of thy pleasure: quench my thirst after *carnal* and let me be filled with *Divine pleasures*, ravishments and contentments

80 *Requisite Qualifications.*

flowing from the inexhaustible fountain of Divine plenty. Let my Soul be satisfied as with Marrow and Fatness, and my mouth praise thee with joyful lips. Let me come before thee with thanksgiving, and praise thee with my whole heart. Let there be Angels work at Angels food; make me joyful in thy house of Prayer. By and for him let me offer the Sacrifice of Praise to God, the fruit of my lips, giving thanks unto his name in the great Congregation, and praise thee among much people.

Thou art ready to give bread to the hungry to fill them with good things; and the water of life to him that is *and Thirst* *thirst*. Thou art not straitned in thy self, but I am straitned in my own Bowels; the *desire* and the *meat*, the *necessity* and *relief*, are all from thee. O thou that providest *Food*, give also a *Stomach*; bid, and make me *welcom*! say, eat, O Friend; drink, yea drink abundantly, O beloved! O create and stir up in me earnest longings and a *Spiritual appetite*; that

Earnest Supplication for 81

I may come to be made partaker of the good things thou hast prepared for me, with enlarged affections, and longing desires after, answerable to my need of the *Ordinance*, and Christ offered in it, as full nourishment for my Soul under the forms of Bread and Wine; and with strong expectations to receive him and his benefits. with desire let me desire to eat this Pasover; open my mouth wide that thou may'st fill it: As the Hart panteth after the water-brook, so let my Soul pant after thee, O God.

The Evening Close.

AND now, O gracious God, leave me not to the dulness, the deadness, the hardness, the impenitency, the unbelief, the barrenness, the earthliness, the impotency, the distraction of my own Heart! O enrich the *Ordinance* with thy own *Presence*. While the *King* sitteth at his *Table* let my *Spike-nard* send forth the smell thereof. Descend into my heart by the excitations of thy grace and influences of thy joy, and let me ascend unto thee by the exercise of grace, and pious addresses. Awake thou North-wind, and come thou South, blow upon my Garden, that the spices thereof may flow out; make every grace in my Soul lively, active, and fragrant, by the breathings and inspirations of thy holy Spirit. O abide with me, because it draweth me towards the time of *Receiving*; what do I there if thou be not there? If thy presence go not along with me, carry me not hence.

The Evening Close. 83

hence. Let Christ appear unto, and be known of me *in breaking of Bread*; let me carry away not only *Bread*, but *Light, Life and Health*; that with open face, beholding as in a glass the glory (the love, the mercy, and goodness) of the Lord, I may be changed into the same Image, from glory to glory, even as by the spirit of the Lord. O let me remember, and do thou remember what thy Son hath suffered, that I may be thankful, and thou so *sensibly gracious* unto me, that I may taste and see how good the Lord is.

I am altogether *unworthy* of my desires; but what thou dost for any, is not because they are *worthy*, but because it pleaseth thee to do for thine what they ask of thee according to thy Will. With what confidence go we to Market with *Money* in our hand? we doubt not of returning without our errand; O we would come as confidently to thee expecting the giving out of grace to us, as if we were able to purchase it: for thou hast bid us *come buy Wine and Milk without money and without price*; and hast promised,

promised, and art more willing to give the spirit to them that ask it, then Parents *Bread* to their Children, *which* they cannot deny, whatever shift they make for it: our love to our *Children* is but hatred; our compassion hardness; our Bowels, rocks in comparison of *thine* to *thine*: why then wilt thou not hear me? turnest thou a deaf ear to me? Canst thou deny me? Did any of the seed of *Jacob* seek thy face in vain? Who ever approach'd to this over-flowing Fountain of sweetness, but carried away some drops? or sate by so great a flame, and received not some warmth from it? Why then lyes my Soul so cold, so frozen, so dead before thee? O wilt thou not relieve a hungry Beggar? Wilt thou not grant the request of an important Petitioner? Shall I go away empty from an inexhaustible Treasure? Hungry from a Feast? Dry from a Fountain? Cold from the Sun? Sad and comfortless from a *Feast of Love*? Oh! make it a type, and earnest of our Eternal Banquet: Feed me to *that* by *Faith* and *Love*,
and

and Seal me to it in *Spirit* and *Conscience*, let me enjoy thy lightsom reviving company in this state of absence and obscurity. Away my Soul from this dark, deceitful, vexing World; love not thy Disease, thy Fetters, thy Calamities; joyn not with those that take up their rest on this side *Heaven*, saying, *it is good to be here*. Wo is me that I sojourn in *Mesech*, that I dwell in the Tents of *Kedar*; that I remain in this sinful, polluting place, among a strange people, and am kept so long from my *Fathers House*. *O that I had wings like a Dove, then would I flye away and be at rest*; lo then would I wander far off, (as legs and wings could carry me) and remain in the Wilderness; I would live in the solitariest place of the Earth, for my greater freedom from sin, and enjoyment of my God. This flattering, vexing *World* should soon see me quit it; my base heart should soon be rid of me, rather than undergoe their uncessant troubles: I would hasten my escape from the Windy Storm and Tempest. *O wretched man that I am! who shall deliver*

liver me from the body of this death? which so oft troubles, grieves, and overclouds me, distracts and hinders me, allures and intangles me? When shall I have done trifling and dallying, roving and repining, fretting and disputing? When shall I only talk and walk with thee? be composed and fixed; Spiritual and Heavenly; love, chuse and obey thee? delight, rejoyce, joy, and glory in thee? Oh when wilt thou unloose the cords of this tottering *Tent*? When shall this *Mud-wall* crumble into dust? When shall my Earthly house of this *Tabernacle* be dissolved? When shall I be carried to those eternal Mansions? Why is his *Chariot* so long in coming? Why tarry the wheels of his *Chariot*? Hath he not sped? Hath he not divided his gifts? Hath he not obtained his purchase? Hath he not prepared a place for me? Shall I ever be at home in the Body, and absent from the Lord? Make haste Oh thou whom my Soul loveth, and come in Glory, as thou first camest in humility; and conform them to thy self in glory, whom thou makest conformable

ble to thy sufferings and humility. Keep up our *Faith*, our *Hope*, and our *Love*; by the exercise of *them* let us have our Conversation with thee in Heaven; and daily vouchsafe us some beams of thy directing, consolatory *light*, in this our darkness; and be not as a Stranger to thy scattered Flock, thy disconsolate Spouse in this distant state, this desolate Wilderness. O shew thy self more clearly to us; testifie to our Souls that thou art our *Head* and *Saviour*; that we abide in thee by the Spirit which thou hast given us, abiding and overcoming in us, and as thy Agent preparing us for eternal Life. Let not our darkness, nor thy *strangeness*, feed our odious *unbelief*; nor my corrupt habits choak or smother my new resolutions and sweet meditations. These weak wavering thoughts, these faint desires, these sickly affections in my Soul will not live a night, unless my gracious God interpose his power, preserve and cherish them. O seeing thou hast given me to bestow some small pains on my heart, and to conceive some
good

good hopes, let them not be dashed in pieces in so short a moment: spread the wings of thy Mercy over me, and maintain that, which not I, but *thy Spirit* hath wrought in me; let me find all, when I awake, let me still be with thee, O blessed Trinity, to whom be ascribed Kingdom, Power, and Glory, now and for ever. Amen.

The

The Communion Morning Dress.

AH, where am I? What do I? all the Children of the Bride-Chamber are up and ready, and I slumbring in my Bed! Tell me, ye fairest, what made you *up* so early, and *dress'd* so soon? Alas, *our Lord* was up before us all; he call'd us up by break of day, and wonderd we were not trimming our Lamps; not decking our selves, knowing with whom we were to meet, to Feast to day. Our beloved spake and said unto us, *Rise up my Love, my fair ones, and come away.* This is the day which the Lord hath made, we will rejoyce and be glad in it. How should we welcome it with sufficient joy and thankfulness, for the approach of so great a blessing that brings our Saviour so near unto us!

'Tis too too late; I will arise and get me ready; but where are my *Cloaths*? O how poor, how empty, how naked am I! Oh for a heart full of holy breathings and desires! Oh for the graces of Knowledge, Faith, Repentance, and Humility?

Humility, Love, and Thankfulness, and sincere Resolutions of new Obedience, to adorn me with! Where is the Wedding Garment, the long white Robe of my Saviours Righteousness, to cover over my filthy Rags; the coldness, distraction, hypocrisie, weakness, and earthliness that attends the best of my preparations, and performances? I am never drest till they be on. Oh, where are they? I saw them but just when I went to Bed; What was I then so long about, but affecting my Soul with the love of God in Jesus Christ unto it, and decking it with the graces of the holy Spirit?

Ah this vain World, this envious Devil, this evil, deceitful Heart, hath been disturbing, stealing them out, or hid them from me, that now I am as far to seek as ever. O whither shall I go, what shall I do to find them? Behold the Bridegroom cometh, and I am not ready? I cannot, dare not go to day. Now will my Lord be angry when he comes in, to see his guests; he looking over them, will say, *where is such a one?*

was

was he not bidden? I am sure I invited him. If I go *undrest*, he will ask how came I in not having on a *Wedding Garment*? to either I shall be speechless. Ah foolish, careless heart! to let *Earthly* intangle thy *Heavenly thoughts*; thou knowest not now how to unloose them, which heed and care might have prevented: my horrible negligence and guiltiness makes me tremble to go, yet not dare to keep away; for where should my polluted Soul be washed, but in that Fountain set open for sin and uncleanness? Oh thou that wilt in no wise cast off him that cometh unto thee; disintangle my thoughts from all things below, and dress me up as pleaseth thee; over-look my manifold weaknesses and imperfections in my preparation; if I knew nothing by my self, yet were I not thereby justified; I have no Righteousness of my own, and if I had, I would not mention *it* before *thee*; though I were *Righteous*, and had the greatest fitness and perfection a creature is capable of, yet would I not answer *thee*; I would not plead, but supplicate; not stand

stand upon my *Right*, but petition thy *Favour*; not expect thy *Justice* but crave thy *pity*; *I would make supplication to my Judge.* The *Righteousness* of man is not pleadable before a *Righteous God*: if thou shouldst be extream to mark what is done amiss by the best men, in the best actions, O Lord who could stand? We are all as an unclean thing, and all our *Righteousness* is as filthy Rags; my person is loathsom and abominable; my preparation and *best performances* carry in them matter of my own death and indictment, except thou (oh) cover them with the Robe of Christs *Righteousness*, and sprinkle them, with his blood, they can find no acceptance with thee. And Oh thou who for our sake took'st upon thee our passions and sensibilities, our weaknesses and sufferings; so art become a merciful High Priest, and pitiful to our infirmities, receive a wearied sinner an overburthened Conscience, an afflicted, polluted Soul into thy care, custody, and cure. The humility and sorrow, love and purity of any Creature, is not sufficient

ficient to make me worthy to be fed with thy Body, nourisht with thy Blood, united to thee, to dwell and be one with thee; but what I cannot be of my self let me be made of thee, who of God art made unto us Wisdom, Righteousness, Sanctification and Redemption. Oh weigh thine own, not my merit; that I may offer up an Odour of a sweet smell, a Sacrifice acceptable, well pleasing unto thee by Christ Jesus; the life of them that believe, and the Resurrection of the dead. From him I hope for victory against my sins, strength in duty against my weakneses, succour, in my life against temptation, in my death against despair, after death against damnation. I presume upon thy help, not because I *have deserved it*, for I have been an unprofitable servant, but because *thou hast redeemed me*, for thy Blood cannot be unprofitable. Help me, if not for my misery which I have deserved, yet for thy mercies which thou hast promised; for thy goodness is more ready to forgive, than thy power to punish: and thy blood cries louder for
pardon

pardon than my sins for punishment. Thou hast not yet forgiven so much as thou hast promised, nor promised more than thou hast purchased. Hath thy Blood satisfied for more sins than I can commit, and shall it not satisfy for those I have forsaken and do detest? Hast thou purchased Mercy for more then repent, and wilt thou not shew it on those to whom thou hast given Repentance? Hast thou been so long calling, that thou shouldst at last reject me? so long promising Salvation that thou shouldst at last deny me? I am *thy Debtor* for thy *purchase*, but thou art *mine* for the *Promise*. I could not oblige thee by my desert, but thou hast obliged thy self by thy Word. I plead not the *merit* of *my obedience*, but the *mercy* of the *Covenant* which thy *Love* and *Mercy* moved thee to make, and thy *Truth* tyes thee to perform: *Free grace* made thee a *promiser*, and thy *promise* hath made thee a *debtor*. Thou art not more *free* in making *promises*, than faithful in making *them* good: a God that keepeth Covenant to a thousand Generations.

And

And O that I could now
lay aside my *Body* with my *The Soul*
Business ! put of this out- *Fixed.*
ward man for a more na-
ked, inward spiritual fight, that my
mind might be rendred more sensible of
him ; fit to receive a deeper impression
from his hand, that nothing but him
might enter in. Away, be gon ye wan-
dring, worldly, vain thoughts, for I am
going to my God : stir not up nor disturb
the beloved of my Soul ; come not near
I charge you, make no noise to displease
him, or to call me away from entertain-
ing and enjoying of him : yea (Lord)
bid them be gone, and not dare to ap-
pear before thee. It is the voice of my
Beloved, I hear him inviting me to his
Table ; I see him coming to entertain
me ; let all flesh therefore be silent, and
not be so bold as to whisper in his pre-
sence.

Welcome holy thoughts and pure de-
sires : O happy time wherein I may im-
brace my *Saviour*, and solace my self in
the arms of my dearest Love ! Awake
my Understanding, Will, and Affecti-
ons ;

ons; Awake my Glory and my Heart; awake all ye Powers, Faculties, and Graces of my Soul, and all that is within me be summoned in, stirred up, and wholly bent to attend this service. My costliest Box of Oyntment cannot be bestowed better than on my Saviour: my greatest care and caution, love and labour, then in his Ser-

And inflamed with Love. vice.

And how shall I put my heart into a flame of Love, a frame to meet him, better than by considering the wonders of his love, unto me? Oh how *free, unmerited disinterested!* preventing not only our desires, but our *knowledge*, surpassing our *wishes* as well as our *deserts*.

He loved us first. Had we deplored our Apostacy, implored his Grace, reformed our ways, returned before invited, made the first overtures of Reconciliation with him; this had carried something of inducement for procuring his *love*: But that *he* who had *received* the *injury*, should address himself to him that *did it*; that the *offended party* should

should pray and beseech the offender to be reconciled? that he whose *right* was to punish, should *first* offer terms of grace and pardon to them that had done him all the *wrong*, and make Compensation of it to himself! *Herein* is *love*, not that we loved him, but that he loved us *first*, even before we had a being; so little could we deserve it, that our felicity in his decrees, preceded our existence in the World. His *goodness* is so intirely its own principle, and motive, that even our *Creation* (since which alone we could pretend to merit it) is the effect of it, as well as our *Redemption*. When no eye pitied, no person interceded, no hand could relieve, he visited and redeemed *us*, unable to add to, or diminish his Essential happiness. If thou sinnest, what dost thou unto him? if thou bee righteous, what givest thou him? our best services are dues, not tributes; not to advantage him, but to discharge our selves; as acknowledgments we have all from him. He doth us *good*, not because we are, but he is liberally *so*. The fire we kindle on

F

Gods

Gods Altar, warms and enlightens us, but not Heaven at so distant a remove; nor is wanted in the Region of this *Sun*, which shines upon us Dunghils, not out of any invitation his Beams find there, But because 'tis his *Nature* to be freely, obligingly diffusive: nor is disturbed or looses *its light*, but we by turning away our eyes, or sending up the black and noysom vapours of our lusts. I cannot but stand amazed at the low stoop of thy Sacred Majesty, in matching with so mean, so base, so stained a Family. Thou took'st not on thee the *nature* of *Angels*, but the *seed* of *Abraham*: they are bound in chains of darkness, whilst thou art drawing us with cords of Love: Thou sparedst not them, and sparedst not thy Son for us. What admiration and astonishment can answer thy boundless condescension? that thou (who hadst married infinitely below thy self, if with the most spotless, ancientest, honourablest house of thy creatures,) shouldst take polluted dust and ashes into thy bosom! yea, thou passest by
all

all others as nettles and thorns, while thy Church is in thine eye as the Rose of *Sharon*, and the Lilly of the Valleys.

He loved us when enemies ; not only when we were not at all, incapable of being a motive in his love, but when worthy of his detestation. To have spared *our lives*, had been an unexpected, undeserved mercy ; who finds his enemy and slays him not ? was ever eye enamoured on deformity ? or love set upon filthiness and putrefaction ? but behold ! I running away from him, hating of him ; he loving me, following of me, intreating my return ; I undoing, he pitying my Soul ; I finding his arms open to embrace me, against whom I was lifting up my hand ; for when we were without strength, Christ died for the ungodly ; and as foul, as ugly, as loathsome, as forlorn, as sin could make me, espoused me to himself ; opened his *Heart* to lodge in it, his *professed Enemy*, that trod him under foot : his *Bowels* yearned toward those, who raked into them with their

bloody hands ; his heart burnt with affection to those that cruelly pierced it ; when we were *fighting* and *rebel-ling*, he was dying ; when we had the weapons in our hand, he had the spear in his side. Herein *God* commended his love to us, in that while we were sinners *Christ* dyed for us ; shewed as great love and kindness to the *greatest Enemy*, as could be shewn to the *greatest Friend* ; and receiv'd me not to mercy only, but to the *endearment* of a Son. That the *General* should dye for the *Souldier* ; the *Phisitian* for the *Patient* ; the *Workman* for the *Work* ; the *Pastor* for the *Flock* ; the *Master* for the *Servant* ; the *Just* for the *Unjust* ; the *Innocent* for the *Guilty* ; the *Shepherd* for the *Sheep* ; the *Prince* for the *Rebel* ; the *Lord of Glory* for the *Children of Disobedience* ; he that was *without all sin*, for him that was *without all Righteousness* ; *God* for *Man* ; to wound a *Darling* to stanch the blood of a *Traytor* ; for the *Judge* to pardon, and put himself into the *Malefactor's* cloaths and stead, and suffer for him ; to dye for those
those

those that killed him ; and bleed to wash his own blood from their hands that spilt it ; with the kind Balsom Tree, whose healing wounds weep soveraign Balsom to cure those that made them : that he should interpose his own Breast to receive in those Arrows of Vengeance aimed at us ; and that while professing our selves his Enemies, and proclaiming War against him ; to spare our lives, lose his own ; that he should so love us, as to give himself for us, is such a *so loving us*, as makes the highest *Hyperbole* dwindle into a *Meiosis*.

He loved us unto Death. No sooner *born* then *persecuted*, nor *circumcised* then *design'd* for the *slaughter*. Behold the God of Heaven flying in a Womans arms from the rage of a mortal man : The God of *Israel* driven to be nursed out of the bosom of his Church. He that made the Heaven of Heavens, subject to, if not busily working in the homely trade of a poor Foster-father. The *owner* of *all*, *possessing* nothing, but the punishment due unto our sins. He that commands the Devils to their

Chains, transported, and tempted by that presumptuous *Spirit*. God all-sufficient exposed to hunger and thirst, weariness and danger, grief and contempt, reproaches, affronts, and calumnies; blasphemed of those whose God he had always been in a peculiar manner; streitned in the Womb, vexed in the World, abased from the Cratch to the Cross, rejected by Churles, persecuted by Wretches, tempted by Reprobates; and yet the *Son of man must suffer many things*, be sold and caught, bound and dragged, arraigned and condemned, stript and scourged, reviled and besmeared, pierced and gored, and then *it is finished*. Thou seemest now (O blessed Redeemer) to have *finished* in thy *Passion*, what thou hast continually suffered in the whole course of thy *life*. How many *slaves* under the vassalage of an *enemy*, fare better than thou, from ungrateful *Man* whom thou camest to *save*? Thy whole life was but a continual *Passion*, thy Birth and Death but one protracted Act; *Christmass Day* and *Good Friday* but the
Evening

Evening and Morning of thy Passion; thou found'st a *Golgotha* even in *Bethlehem*; others dye *Martyrs*, but thou *born* one among *Beasts*, and lived among worse, as well as dyed among *thieves*. Blessedness is made not Earth only but Woe, to bring Earth from Wo to Blessedness.

Behold him now (O my Soul) hanging upon the Cross, and thy sins putting him into that *gore*) saying, *weep not for me* that endures it, *but weep for your selves* that causes it: read in me the cruelty of your sins; see how barbarously they have used me, how miserably I am torn and wounded by you: how many thorns in this Crown of thorns are your sins? how my blood, with my warmest love runs out to fetch you home to God. Oh my head, my side, my hands, and my feet. Look through these gaping wounds into my *heart*; pierced first by love, and then by a spear for you. Was ever any sorrow or love like unto mine? Can I do more than dye for you? will you not be perswaded what an evil and bitter

F 4

thing

thing *sin* is unto me? Do you not see how it rakes into my side, and tears my very heart? how greedily it sucks my blood? Behold the pits it diggeth, the very print of its nails; see the very place where it hath thrust its spear. Canst thou hug and imbrace bloody *Parricides*? shew any kindness to so deadly an *enemy*? harbour them that have used me thus; You say you are my Friends; will you not take my part against *them*? have not all these woundsmouths enough to perswade you to fall out with sin? Would you have me used thus again? Could you find in your heart to see me once more upon a Gibbet? Will you tear open my wounds (Crucifie me) afresh? Else why cannot you be prevailed with, by this sight? why do you not spit in the face of your *sins*? do all the despite you can unto, revenge me perfectly upon them? nail them unto my Cross, if you would have me imbrace you?

Oh how ought my stony Adamantine heart to rend in pieces, when all thy tortures and groans are for, are from
us?

us? And yet as if once were not sufficient, how often do we joyn with those that Crucifie thee afresh? By *Hypocrisie* we bend the knee with ludicrous, with mock devotion, saying, *Hail King of the Jews*. By *presumption* we put a Reed in thy hand. We smite and buffet thee with the Works of darkness, saying, *Prophecie who smote thee*. By *Prophaness* we spit in thy face the corruptions of our rotten hearts. By *Sacriledge* we cast lots for thy Garments. By *Schisme* we divide thy seamless Coat, (which the rude Soldiers did not.) By *Popularity* we wash our hands as innocent, and to please men, condemn thee. By unhallowed *Cups* we give thee gall to drink. By *Superstition* we betray thee with a kiss, and despise thee with seeming honour. By *Apostacy*, we deny and forswear thee. By *Heresie*, we rack and disjoynt thee. By the Roarers Laughs and Scoffs, *Oaths* and *Blasphemies*, tear and rend thee. By any common sin, we prefer *Barabbas* before thee. O were thy *pains* so light, that we must every day redouble them? Is this the kindness,

kindness, the entertainment thou deservest? the recompence of thine inestimable Love, thus cruelly to vex and wound thee? O how can we hope to find Redemption by thy blood, while we continue by our horrid Crimes to make new gashes in thy side, to rub thy *wounds* afresh, and cause *them* to stream anew, that were even closed up before? an act more cruel than the *Jews*. Oh! I sigh unto thee for want of grief, for thy grievous sufferings: O that I could turn my self into tears, that I might wash the wounds that I have made! seeing thou diedst for my sins, how ought I to despise my self, who have so cruelly offended and tormented thee? who am the *very party* whose offences have brought those miserable torments and death upon thee? Oh how must this needs irreconcile, and ingage me *to pursue them* to death, that in the eye of all the Word brought so great shame and pain, and amazement on the Lord of Life and Glory? What have my sins done? What wounds have they made in the Body of my Lord?

Lord? how were they his betrayers, his Crucifiers, the cause of his death? Oh that all my sinful passions, my corrupt affections and inclinations, may now receive their mortal wound, never to live again! Oh, that the thoughts of my dying Redeemer, the sight of yonder blood, the seeing but the Image of his death, may fill me with Courage and Resolution, actually to mortifie every Lust, as before they were virtually Crucified upon his Cross, by the meritoriousness of his death! Oh, that I may never suffer them to live more, when I consider, that, because of them, Christ dyed! Oh that I may be prick'd and wounded at the heart, when in that mirror I look upon him whom I have pierced, to the shedding of his hearts blood! Oh that I may offer up unto him the Sacrifice of a broken and a contrite Heart, for those Sins he made his Soul an Offering for! that Sin may not reign in my mortal Body, that I may not obey it in the Lusts thereof.

And

Ends in going. And now what remains, but that I renew a quick and lively sense of the *ends* of this *Rite*, and of mine in going, and what lies hid under the Ceremony? Oh my Soul! whither art thou going? What is that *Table* which I see yonder spread for us? and what is thy chief design in going to it? what means that broken bread that is provided? for what end was the body Crucified? do men use to drink a Cup of blood? Oh let me know the bottom of this mystery; let me enter into this secret, and my own heart's.

Renouncing my *own Righteousness* and *Preparation*; in thy name, merits, mediation, strength and righteousness; in obedience to thy command and thy followers practice; to renew my Covenant with thee; to commemorate and be affected with thy death; to own and encrease my Spiritual Union and Communion with thee and thy Members; to further my joy in the Holy Ghost, peace of Conscience, and hopes of eternal life; for the nourishment

ment of my Soul; to get power against my sins; to act, and excite and strengthen my graces; to make fresh applications of thy blood; to have the Covenant of Grace, with all its blessings sealed unto me, *I go unto thy Table.* O stir up in me thirsting desires after, and strong expectations to receive these blessed *ends* and *benefits*; and do thou make them good unto me.

Oh how weak, how imperfect are my graces! here I see and know but in part, and therefore I love and obey, but in part. Oh how many temptations, adversaries, difficulties assault me! How seldom have I a Will to do good? and when I would do good evil is present with me. All I am, or have, or can do, is from thee, so due unto thee, but all still unworthy of thee; yet how heartless and contracted is that *little all* of service I do thee? I *pray* as if afraid to be heard, *hear*, as if unwilling to be saved, *communicate* as if loath to receive thee, *serve thee* as if I would
not

*To strengthen
my inner
man.*

not please thee. And therefore I go to thy *Table*, where is set forth provision suitable and sufficient to nourish my inner man; where are rendred most familiarly and effectually his *Flesh* and *Blood*, meat and drink indeed. Oh that I may have such expectations of Spiritual life from him, as I have of Temporal Life from my *food*! and so eat his *Body* and drink his *Blood*, receive, digest, and improve, feed upon, and Spiritually apply *Christ* as *incarnate* and in his *sufferings*, that I may find and receive refreshment and sweetness, quickning strength, and life from him, and may live by him, and in him, and he in me. Oh that by the power of thy Spirit accompanying the Ordinance, I may partake yet more and more of a new and divine nature: that I may find strength and vigour diffused through my whole man; and receive some communications of that light and life which *Christ* came into the World that his People might have, and that they might have it more abundantly. O that his *Death* and *Resurrection* may have their power and efficacy

Morning Dress. I I I

ficacy upon me, Crucifying my Lusts and Passions, and raising me up to all the acts of the Spiritual Life. Oh that something may be done *this day* against my Pride and Passion, Worldliness and Carnality, Hypocrisie and Uncharitableness, Doubtings and Unbelief, distrustful fears and discontents, backwardness and indisposition to, listlessness, dulness, and distraction *in Duty*. Oh that I may find my heart thereby drawn nearer to, and carried out with more unweariedness and chearfulness in thy Service. Let me come from thence with my *Pardon* Sealed, my *corruptions* subdued, my *graces* quickned, strengthened, and confirmed; my *heart* enlarged, my *soul* refreshed and encouraged to run the ways of thy Commandments; and so inseparably united to thee, that no Temptation may be able to dissolve the *union*; but that being begun here in Grace, it may be perfect in Glory.

How

To maintain Union and Communion with Christ and him Crucified.

How painful and intolerable is the obscuring and interrupting of our *Union and Communion with Christ* (our Heaven upon Earth?) *Therein* we enjoy his *person* and all comfortable Relations to it: his death, and all the saving fruits, priviledges, and influences of it. To maintain and increase, evidence and enjoy it, I receive the Cup of Blessing which we bless, the Communion of the Blood of Christ; and the Bread which we break, the Communion of the Body of Christ; to my Soul, my Faith, yea even to my outward Senses, signifies, Seals, and instrumentally exhibits my Spiritual Communion with Christ in and through his death. *Thereby* I partake of, and am strengthned in this Fellowship with him, as really as I partake of, and am nourished by that Bread and Cup. Oh that he being united to me in these holy Mysteries, may comfort, rule, and direct me in all my ways; and his Spirit turn me into his Image, quality,

quality, and likeness ! Oh that I may there find him whom my Soul loveth ! There are the *signs*, but where's the *body* and *blood* of my Saviour, the *Lamb* for a Sacrifice ? I go not for the *Bread* and *Wine*, but to see *Jesus*. What are the *Elements*, without thy *presence* ? O what wilt thou give me if I go from thy Table *Christless* ? Let him kiss me with the kisses of his Mouth, (afford expressions of his tender affection and reconciliation to my Soul,) for thy love is better than wine.

If we forsake *Communion* with our *Fellow Members*, how can we maintain it with our *Head* ? What need then have I (especially *now*, when so many divisions, and

To maintain and increase Spiritual Union and Communion with Christs Members.

disagreements) of, and to *that end* I go to *this Ordinance*, which tends so much to unite and knit together the disjoynted Members of Christ; for we being many are one Bread and one Body, for we are all partakers of that one Bread, and hereby profess to be one,
and

and to walk as fellow-members in Christ with all Christian love and tenderness towards one another. Oh let my heart be enlarged towards *them*, my delight be in *them*, (for their relation to thee and thy Image upon them) let me sympathize with, have a fellow feeling of, interest my self in their several states and conditions; rejoycing with those that rejoyce, and weeping with those that weep. Seeing thou hast so loved us, let me be perfectly reconciled to every man; let every spark of anger, envy, and malice be utterly extinguished, *remembering*, he that comes in hatred to thy Table is a *Judas* to *Christ*, and a *Cain* to his *Brother*.

Through the death of
To Commemorate Christ my Sins are par-
Christ's Death. doned, my reconcilia-
tion with God obtained,
his curse removed, the enemies of my
Salvation subdued, my Eternal Salva-
tion and Inheritance obtained, my de-
liverance from worse then *Egyptian* Bon-
dage procured, the new Covenant esta-
blished, all my mercies purchased, con-
veyed

veyed, and Sanctified : yet how unthankful for, how insensible, forgetful of it am I? so greatly ungrateful, as to bury in oblivion the greatest expression of his infinite love : *in honour of him*, to make a solemn rehearsal of his famous Acts, to speak of the glorious honour of his Majesty, and to talk of his power: I go unto that lasting Monument and Memorial, to *shew forth his death till he come*. Oh let me celebrate it with an affectionate, fiducial, thankful, and obediential remembrance; with a ravish'd heart filled with a gracious composition of joy and sorrow, love and admiration; with such resentments as besit so strange an object, that I may desire, and rejoyce, mourn, and tremble, be in such a mixture of Passions as may even intimate the confusion that was in the World at his sufferings; make such deep and lasting impressions thereof on my soul, as if this were the very day he suffered. Let me not conclude I have *received Christ*, till I have *remembred* him, so as to affect my heart with *love to him, desire*

fire after him, *faith* and joy in him, and sorrow for my sins the *cause* of his *suffering*. Let me think of it as an *History* to improve my knowledge, as a *Gospel* to beget my Faith, as an *example* to provoke my patience, as a *benefit* to procure my happiness. Oh that I may so *remember* him at his Table, on his Cross, that he may not forget me on his Throne, in his Kingdom. Lift up my mind from the contemplation of him as he hung upon the Tree, to him as he sits now in Glory at thy right hand, making intercession for me, presenting to thee the invaluable merits of his death, to appease thee for the sins I commit daily against thee. Oh set me as a Seal upon thy heart, as a Seal upon thy arm, that I may be never forgotten, but always remembred, preserved, kept safely by thee: and let me set thee as a Seal upon my heart, as a Seal on my arm; let me receive thy Image, and the impression of thy *love*, keep it thankfully, continually on my heart, and testifie it in my life.

By

By reason of my infirmities, my carelesness, my *sins*, how apt am I to doubt the *pardon of them*, and my *interest* in thy *love*? The steams of Cor-

*To have my
personal claim
and title to the
new Covenant
cleared.*

ruption rising up in me, interrupt the light, and lustre and evidence of my future possession, and suggest matter of diffidence and anxiety; that my hopes hitherto have been ungrounded, my Faith Presumption, my claim to, and propriety in Christ uncertain, if not quite desperate. But he hath shed his blood meritoriously to procure it; and I go to the Ordinance as thou hast appointed it, to have my pardon, and interest in his blood sealed and assured unto me; and to renew my engagements and resolutions, that I may be tyed faster to thee with new Cords of thy love; and that it may be more impossible for me to unloose my self from thy service. Oh let me therefore receive it as a *sign* and *seal* from thee to me, representing and exhibiting thy self and benefits; and from me to thee,

a *sign* to separate me from sinners, a *seal* to oblige me to all faithfulness and thankfulness required on my part. O make the *Ordinance* effectual to all those blessed ends and purposes for which thou hast appointed it. Let it be not only a *sign* to represent, but an instrument to convey Christ with the power and virtue of his death unto me, and a seal to assure me of my interest in the *Covenant*; that in those holy Mysteries I may not only *commemorate*, but effectually *receive* my blessed Saviour, (thou may'st communicate to me thy self) and all the benefits of his Passion; and have not only a *representation*, but a *participation* of him in the *Sacrament*: to the outward Administration of it, joyn the inward Seal of thy Spirit.

Thou knowest all my corruptions, and temptations, wants, weakneses, and imperfections, poverty and nakedness, troubles and dangers; how often I am tempted and defiled, grieved and indisposed; what strong corruptions to be subdued and mortified, languishing graces to be quickned and strengthened, faint purposes

purposes and resolutions to be enlarged and confirmed. In confidence of thy great goodness, faithfulness, and mercy, I *thy creature*, come unto thee *my Creator*; *thy Son*, unto thee *my Father*; *thy Servant*, unto thee *my Lord*; in danger, unto thee *my Saviour*; *needy*, unto thee the *Possessor* of Heaven and Earth; *diseased*, unto thee the only *Physitian*; *unclean*, unto thee the *Fountain* of grace and mercy; *desolate*, unto the God of all *consolation*; *guilty*, *blind*, *lifeless*, unto thee the *Author*, the *Father* of *pardon*, *Light*, *Life*, and *Salvation*. Oh heal me of the *guilt* of my *sins* by the merit of thy blood, of the power and corruption of my sins by the *efficacy* of thy *Spirit*. Inflammé my coldness with the fire of thy love, soften my hardness with the dew of thy grace, enlighten my blindness with a beam of light from heaven, anoint the eye of my Soul with eye-salve that I may see, clear up spiritual things to my apprehension, heal all the distempers, ease all the pains, supply all the necessities of my Soul. Make me more humble, holy,

ly, heavenly, confident and believing: fill thy house with thy own glory. Stand not at a distance behind the Wall, shew thy self through the Lattice of the Ordinance: let me see the outgoings of my God, and my King in his Sanctuary. Let me not come unto thee, nor go from thee without thee. Oh take this season of coming in upon my Soul; bestow more of thy self upon me; change me into thy likeness, lift up my heart unto thee in heaven, turn all earthly things unto me to bitterness, contempt, and oblivion. Be thou my meat and drink, my hope and strength, my shield and portion, my honour and glory, my love and joy, my delight and solace, only sweet unto my taste, from henceforth and for ever.

These are the *mercies* thou hast promised to thy people, hast *bidden* them to *ask*, art *wont* to *convey* by thy Ordinance. These are the *legacies* left me by my Saviours *Will*, whereof thou art *Executor*: his prayer, promise, his blessing, and this institution, are ingaged to procure them for all believing
Re-

Receivers : for these things therefore which thou then granted him, do I come unto, and wait upon thee this day ; with no lower aims go I to thy Table : with such precious things is the Lord Jesus wont to feast his Guests ; and of his infinite fulness it is, that I hope to participate ; through him to be strengthened with might in the inner man, even to be made strong by the grace that is in Christ Jesus. Thou hast provided for my Soul as well as Body ; shall there be Bread enough in my Fathers House, and I here perish for hunger ? Pertains it not to thee to keep in repair *that habitation* thou hast made *so* for thy self ? Will it tend to thy honour who hast begun to build, to leave the workmanship of thine own hands, as if not able to finish ? must not the food and author of our *Spiritual life*, nourish, and cherish, redress the decays, uphold the frame of it in us ? Oh ! will the head let a Member perish ? shall a *branch* wither for want of *juyce* ? he is the true *vine*, we the *branches*, thou art the *Husbandman*, hast ordained him

G

to

to be the root, fountain, and support of all Spiritual furniture, grace and fruitfulness to those implanted in him: Oh of his fulness of Grace communicate to me, for without him I can do nothing acceptable to thee! Art not thou as willing to bestow the fruit of thy Blood upon us, as to shed it for us? Hast not *thou*, who once so readily healed diseases, cured all that came unto thee, as much mercy to Soul as Body? Art thou not as merciful, as tender, as able, as willing to help as ever? If (as I hope) *thou* wilt, thou canst make me clean, and supply my wants; outward means without thee cannot, yet *here* thou hast bid, I attend waiting for the descent of thy holy Spirit: Oh say unto me be it unto thee as even thou wilt; yea, even as thou wilt (gracious Lord) who art ever readily, and strongly inclined to do thy people good. Oh let me be so refresh'd and strengthened with that Spiritual Banquet, that I may chearfully walk on my way to Glory, through *him* who is both Sacrifice and Priest, the Feast and Master of it, invites

vites us to, and feeds us by himself, to whom with thy Blessed Majesty, and Holy Spirit be ascribed all Honour, Glory and Praise, now and for ever. Amen.

Going to Church.

COME away my Soul ! let us go :
 (oh that I may) *See how he loved*
us, how *dear* we are unto him, how
 nearly related he is unto us. Let us
 go die with and for him ; disclaim what-
 soever is against him, renew our *Cove-*
nant with him, consecrate our selves
 wholly to him, that we will never
 leave nor forsake him. *We were un-*
worthy he should speak to us, or look
 upon us ; *he* comes unto us, dwells with
 us in our nature : unworthy of the
 crumbs that fall from the Table he hath
 spread for all Creatures ; and behold he
 calls us to one furnished with the rich-

124 *Going to Church.*

est of his Blessings. Oh that I may find him whom my Soul loveth ! oh that he would speak comfortably, savingly, effectually sensibly, unto me ! that my heart may burn within me while he talketh with me, and openeth unto me his love and affection, those holy Mysteries; and my understanding. His *sweat and blood* (oh my Soul) *drowned* not his *affections* to us ; his *Compassion* brake through his *Passion* ; in the same night, (which was so full of anguish and dolour to his Soul) *wherein he was betrayed* ; when death was in sight, and all those unspeakable fears and sorrows, terrors and sufferings were ready to invade him, when his Disciples were ready to betray, forsake, or deny him ; *injuries* from *men*, ready to load him ; and the *Justice of God* upon sin to be demonstrated on him ; he then even forgot his own miseries to remember and dispense his mercies to us ; and to provide this Banquet for us ; continually to present himself to us ; lest after he had endured so much for us, we should forget or distrust his love un-

to us. Oh how was he burned between two fires, the fire of his *Affections* to us, and that of his *Afflictions* for us! At *that time* wherein men were designing the greatest cruelty against him, was he bestowing the greatest courtesie and gift on us; himself leaving us a legacy, a pledge at parting of his dearest *love*, stronger then *Death*, that held him on the Cross to finish our Salvation, when Death could not hold him in the *grave*. Before he gave himself to be crucified for us, he provides an ordinance the means of his communicating himself to us: he gives us in the *Sacrament*, what he did and gave, prepared and purchased for us on the Cross.

Oh the infinite *love* of *God*, that he would give his own Son; and of *Christ* that he would so graciously come and save us, and leave us those *remembrances* and tokens of his love! that he should die for us when he was on earth, be so mindful of, and nourish us with himself now he is in Heaven! O wonderful mystery, that the Body of Christ now reigning in Heaven, should be

laid upon the Table ; that the *Author of Life* should become the *Bread of life* ; that under the broken form of *Bread* and *Wine* whole *Christ* should be conveyed to every Believer ! His Personal Union is with the *single nature*, but his mystical, with *every Believer*.. This *Sacrament* is the *representative* of the Substance, the *sign* of a Covenant, the *seal* of a Purchase, the *figure* of a Body, the *witness* of our Faith, the *earnest* of our Hope, the *presence* of things distant, the *sight* of things absent, the *taste* of things unconceivable, the *knowledge* of things that are past *knowledge*: a *seal* of our Saviour's engraving, whose *superscription* is *Christ's* loving us, whose *Image* is *Christ* dying for us, whose *deed* is *Christ's* New Testament confirmed to us: in the *sign* we have the *Image*, in the *seal* the *benefit* of *Christ's* Body ; in the *sign* we see, in the *seal* we by Faith receive him. The *Bread* and *Wine* are but the *dishes* in which this *Feast* (not of the belly but mind) is served up ; not the *Feast* it self. Faith eats, not the *Bread*, but the breaking of
of

of it ; *drinks*, not the *Wine*, but the pouring of it forth, the mysteries thereby represented. The *eating of Christ's flesh*, and *drinking his blood*, is nothing else but *an act of Faith terminated upon him as our Mediator and Redeemer*. The *participation* of his Body and Blood for strength and refreshment, (sweet to Faith as meat and drink is to hunger) could not be better shadowed forth then by Bread and Wine, comprising all sorts of Spiritual Provision for our inner man : and Faith is to the Soul what Natural heat is to the Body, by virtue of which the Nutritive Faculty turns the Food into nourishment. They present and confirm *Christ* to us as the most needful, beneficial, and perfect nourishment of the New man, as Bread and Wine are such unto the Body, *i.e.* that *Christ Crucified* preserves us from eternal death, and is unto us the Fountain of Spiritual and Eternal life. *Believe, and thou hast eaten* : *Christ is present with*, but not in the *Bread and Wine*, but to the *faithful Receiver*, not in the *Elements*, but to the worthy *Communicants* ; not wa-

ter, but washing with it is *Baptism*; not Bread and Wine *on the Table* are a *Sacrament*, but *eating* and *drinking them*; which if they be *acts of Faith* (the hand and mouth of the Soul) the *Bread and Wine* as really convey and unite whole Christ with the vital influences that proceed from him to the Soul, as the hand doth them to the mouth, or the mouth to the stomach. Whatsoever we may expect of bodily strength or reparation from Bread and Wine, we may expect from Christ for our Soul; life maintained, grace quickened, deadness enlivened, resolutions enabled, hope erected, faith strengthened, lusts subdued, all which are consequent upon our union with Christ and interest in the *Covenant*, renewed and ratified to his People by *Christ's death*, and *sealed* to them in the *Sacrament*. In the *Word* we have a *promise*, here a *pawn* or *pledge* of him.

Lift up your heads therefore, Oh ye gates of my Soul, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. And be assured
such

such additions of grace as thou art fitted for, and infinite Wisdom sees meet to deal out, shall be conferred upon thee.

Fear not, I charge thee do not faint ; let not thy weakness, thy poverty, thy inability discourage thee ; all have not Talents alike ; a Soul richly adorned with love and ravishing delights is not given to all, and expected only from those to whom it is given. Be thy attire whole, sincere, clean, and white, free from spots of the Flesh and Spirit, though not so inflamed with Heaven as thy Brethren's ; thou wilt be welcome. Thy God and Saviour will not ask, *How camest thou in hither, not having on a Wedding Garment* : He knows thy heart, and sees thou hast it. He will not break the bruised Reed, nor quench the smoking Flax, till he send forth judgment unto victory. Wilt thou (my Soul) dishonour that *price* by thy doubts and fears, which God hath made sufficient for all the World ? Cannot *that Sacrifice* which appeased the Divine Wrath, satisfy thee ? What

manner of *Guests*-were those he commanded to be brought in to the *Wedding Supper* ? but such as were found in the *Streets*, and *Lanes*, the *Hedges* and *High-ways*: the *Poor* and the *Maimed*, the *Lame* the *Halt*, and the *Blind*; hunger-starved, forlorn, undone lost Wretches.

Oh blessed is the man whom thou chusest, and causest to approach unto thee, that they may dwell in thy Courts ! We shall be satisfied with the goodness of thy House, even of thy holy Temple.

At

At the Lords Table.

WHAT shall I render unto the Lord for all his Benefits ? I will take the Cup of Salvation, and call upon the name of the Lord. I will pay my vows unto him now in the presence of all his people.

Come forth, oh my graces! stir up your selves, be ye lively and active before the Lord. Awake my *Faith*, and see the Atonement of my *sins* in the broken body of my Saviour, the price paying, the ransom laid down, the thing in doing. Awake *Repentance*, and hear the strong cries, and see the doleful Agonies of him that bore our *chastisements*. Awake my *Memory*, and call to mind that *Egypt* wherein I was, and the *blood* of the *Passover*, which removed the destroying Angel from my Soul. Now let the Altar smoak with the Sacrifice of

a loving heart, inflamed with the holy fire of Gods love to me. Flame, O *Love*; come ye warm *Desires*, and break with longing. Let *Fear* with all veneration do its obeisance. Come up, ye Daughters of Musick, and all that is within me, bless his holy Name. Now the wax is warm, Oh let the Seal be stamped fair, that I may see the impression ever after. Now that God shews forth to me *the death of his Son for me*, let me shew it forth to God again by a thankful believing receiving, as that which I stick unto, and abide by for my Righteousness and Peace with him.

Having liberty, and access with boldness unto the Throne of Grace by the Blood of *Jesus*, the High Priest of our Profession, let us draw near with a true heart, in full assurance of *Faith*, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

O *thou* that providest food for *all creatures*, and hast given *them* to be food for mans body, and for his Soul, not only thy *holy Word*, but the blessed
Body

At the Lords Table. 133

Body and Blood of thy Son; cause all our hearts to burn with desires after thee, who art so full of love to us. Prepare every one by a full digestion of thy heavenly word, to receive likewise *this Divine nourishment*. Make it (through the lively operation of thy holy Spirit) the bread of spiritual Life, and Wine of spiritual comfort to all our Souls. Cause us to long after, relish and favour the things of God. Let this be the constant language of our Souls, *Lord, evermore give us this bread*. Call in, compose, and spiritualize all our thoughts at this solemn ordinance. Pardon every one that prepareth his Heart to seek thee, though he be not cleansed according to the Purification of the Sanctuary. And, O thou that mad'st us *upright*, pity the *degeneracy* of mankind; despise not the price of thy Sons blood, let it not be as water spilt upon the ground; convert, direct, unite, provide for, take care of, support and comfort all of them: let us take a mutual charge of one another: make us all up more and more into the mystical bo-
dy

dy of thy Son, that we may keep the unity of the Spirit in the bond of Peace. Afford us thy Gospel in its power, and purity, liberty, and efficacy, so long as the Sun and Moon endureth. Let us never want Magistrates and Pastors after thy own heart, which shall protect, encourage thy people, and feed them with knowledge and understanding.

On the Communicants separated from the Congregation.

See (my Soul) thy *Saviour*, with what a handful of his *Disciples* that lay in common with the rest of the World; by nature Children of wrath even as others, born in the same state of distance from him, and with the same principles of enmity against him. Oh! What is this that is come to pass? how is it that thou manifestest thy self to us, and not unto the world? What moved thee to make a *difference*? where thou foundest *none*? Why were we not made a prey of Divine revenge, and perished not in our enmity against thee? why wert thou not provoked by our obstinacy, malice, and unbelief, beyond the possibility

sibility of an Atonement ? Why hast thou so long suffered our injurious disrespectful, and unkind repulses of a merciful Saviour, and perswaded till thou overcame and made us yield ? Why hast thou not cut off all our hopes of a blessed immortality, who have paid so great bounty with contempt, so many benefits with ingratitude, so inexpressible love with oblivion, neglect, and hatred ? Oh what hast thou done ? What hast thou not done and suffered for us ? why wouldst thou buy sinful dust with thy own blood ? Redeem our shame, by the shameful death of Glory and Immortality it self ? put *thy self*, that got nothing by making the *World*, to more charge than all of it is worth, to redeem the worst part of it, *fallen man* ? Who can conceive whither we had precipitated our selves, and to what thou hast exalted us ? to be spectacles even grateful to God, who were monsters of horror ; laid in his bosom, who were in the arms of the Devil ; worthy his *imbracements*, Who were unworthy of his *eye* ; Crowned Kings of Heaven, who

who were slaves condemned to the prison of Hell. He not only pardons our sins, but relinquished his Throne, lost his life, to inthroned us in his Kingdom, bestows on us his greatest mercies, unworthy of the least; sets us down as Sons at his Table with his Children, who are unworthy as Dogs to creep under it: courts us to *obedience*, who might not only command us to *it*, but instantly punish our *disobedience*: promises a *reward* to *such*, who are so far from deserving it, that they are still provoking him: and *glory* to *such* who are more apt to be ashamed of their *duties* than *offences*.

Oh! how ought we to be transported with love and thankfulness, considering who hath chosen-us, when, why, whom, from, and to what, how long, and how few, his peculiar care of, and kindness unto us! How should the remembrance of this dear love of our Lord, make us burn with ardent affections towards one another! how shall we offend one of those for whom Christ died? or deny our selves to *them*, to whom

whom he hath given himself? shall we hate, be envious, and uncharitable, where thou art so loving, so liberal? condemn, or despise the meanest, when thou distribute thy self to all? Oh, now we see thy *love to enemies*, let all *ours* find us *friends*! Let no Malice, Heart-burning, or Uncharitableness, enter in, or any more rancour my Soul. With all thy people let me interest my self, and own them in all their concerns, pity them in all their miseries, be ready to relieve them in all their wants, to comfort them in all their distresses, to counsel them in all their doubts, to delight in their Society, bear their infirmities, pardon all their miscarriages, study their welfare, do all the good I can to Soul and Body.

Now I see the Minister
at the Table, to consecrate *The Minister*
the Bread and Wine by *at the Table.*
Prayer and the words of
Christs institution: with joy and ad-
miration think (my Soul) how Christ
was ordained and accomplished for the
Office of a Mediator, whom the Fa-
ther

ther Sanctified and sent into the World; and for this cause he sanctified himself as Priest, Altar and Sacrifice for our Redemption, Spiritual nourishment, and eternal Salvation. The Eternal Wisdom of God incarnate to reveal and communicate his Will, his Love, his Spirit, his Glory to sinful miserable Man. Oh the immensity of his mercy, and unutterable treasures of his Grace! which neither the provocations of our sins, nor the infinite exactness of his own Justice, could any way overcome or restrain to despise the works of his own hand, or not to compassionate the wretchedness of his Creatures, though it cost the Humiliation and Debasement of the Son of God! Oh how great, how amiable appears his love and goodness, in passing by so many offences, and requiring no satisfaction from us for such insufferable wrongs, but transferring the punishment from us unto his own Son; whose love also was so great, that he would bear our iniquities that we might be saved! O how could he chuse a more obliging way of Redeeming us, that
hath

hath thus displayed the severest Justice, and highest Mercy; the greatest hatred of sin, the greatest love to sinners; since by those unequalled and unvaluable sufferings to which he delivered up for us that Son, who is so near unto him, that he is one with him; at once manifesting both how much he hated sin, which he so heavily punished in the person he most loved; and how much he loved Sinners, by giving up what he so loved, for a ransom of those that were guilty of what he so hated? And O the miracle, the amazing prodigy of this Love! that Heaven should so condescend to Earth, and that Man should be so united to God! that God should dwell in Flesh, and that this Flesh should be our Food! That the Son of God should love us better than his life, and be the meat of vile Worms, of Sinners, of Enemies! that he should make himself present to our Faith; and, as if he would do more then *die* for us, desire to *live* for ever in us, and to be united to us! was ever kindness like unto this? was ever such a furnace of love burning

ing in any Breast? can any heart freeze over such a fire? Oh! who can abide the heat of this love? who can dwell in such flames, and not be consumed? who can abide in a great sense of this love, and abide in the Body? What instances can parallell? What words can be expressive? what apprehensions can commemorate? what raptures can be sufficient for the admiration of this so infinite love? Be thou swallowed up (O my Soul) in this depth of Divine love, and hate to spend thy *thoughts* any more upon other things, that hast such a Saviour to take them up.

Oh I shake, I tremble, I
The Minister am altogether confounded
coming to- at the approach of so great
wards him a Guest! Lord, I am not
worthy that thou shouldst
 come under my roof, or to eat the
 crumbs that fall from my own, much
 less *thy* Table. Oh, *who am I* that I
 should dare with my (originally, actu-
 ally) defiled hands, to receive those
 high, those holy Mysteries? that thou
 shouldst desire to come unto me, be en-
 tertained

tertained by me? what findest thou in me, that can invite thee to me? thou art not ignorant of my most vile beginning and original? dust and ashes, polluted dust and ashes. Thou knowest my poverty, my need, my impurity. This poor place is a far unmeet habitation for thee. Whence is this to me, that my Maker, my Redeemer, should come unto me, thus favour, thus dignifie me? that thou should'st be so below thy self, as to look upon so low, so vain, so miserable a thing as man, such a dead dog as I am? why have I found grace in thy sight, that thou should'st take knowledge of me, seeing I am a stranger? Lord, what am I that thou should'st remember me, be mindful of me, visit me, cast thine eye, set thine heart upon me, come to marry thy self with me? Whence comes it that thou, who art in Heaven amongst them that know so well how to love and serve thee, should'st condescend to me, who know little else but how to offend thee? Canst thou not be content to be without me? did thy meer love draw thee
from

from Heaven for my sake, and give thy self for me, to redeem me from my sins, and dost thou still give thy self to me to be the strength and health of my Soul? As if thou could'st never give thy self enough, or be never enough mine? Oh how am I astonished, at this inconceivable love! O that I were able to comprehend it! O that I had a thousand hearts to correspond with it! O stay (my gracious Lord) for the full measure of my Love, till thou hast made me able to do nothing else but love thee. But since thou art pleased to come and offer thy self to me, my Soul thirsteth for thee; I humbly stretch out my hands unto thee; my longing, gasping desires, are after thee; I open my heart with all humble thankfulness to receive thee, never to be separated from thee; for ever to adhere unto thee. O enter in and stay with me; satisfy my Soul with thy self; say, *This day is Salvation come unto thy house.* O be not now offended at the loathsome sights in a Soul so sick and diseased, so full of filth, of rottenness and

and corruption, into which thou art entering. Do not disdain me for those many maladies, but come and cure me.

The Bread.

SEE (my Soul) thy *Saviour* in the *Minister*, and the *benefits* that come by him in the *Bread* and *Wine*; believing *those* with himself are given thee by *him*, as really as the Elements by his *Embassador*, saying, [*Take, eat, this is my Body which is broken for you:*] by Faith receive, apply, appropriate me unto thy self, Crucified for you. This Bread consecrated by me is the Sacrament of my Body, offered as an expiatory Sacrifice for you. Hereby I impute my righteousness, impart my loving kindness, make over and give unto you my whole self (God and Man as Mediator) in my Blood and Merits, Graces and Spirit, Virtue and Benefits, Obedience, Satisfaction, Expiation, Doings

ings and Sufferings; in all I *have, am,*
or have *purchased for you,* I make yours
by gift, and you by Faith, as truly as
this is put into your hand and mouth.
Mine were the pains, the sufferings of
Death, yours the benefit; mine the
stripes, yours the balm; mine the thorns,
yours the the Crown. These are the
holes in my hands and side, the blood
that issued from them yours; the price
mine, yours the purchase. See here
in my wounds your safety; in my stripes
your healing; in my anguish your
peace; in my Cross your Triumph. I
came out of my Fathers bosom that
thou mightest lie in *Abraham's*. Own
me for thy Lord, who have thus bought
thee out of slavery; accept me for thy
Redeemer, who have paid so dearly for
thee; follow me in the way I have
shewn thee, that I may bring thee to
him I have reconciled to thee. [Do
this in, and for a remembrance of me;]
who, what, for whom, why, for what
end, with what mind, I *suffered*; what
I have done for you, and am un-
to you.

Dear

Dear Saviour, biddest thou me *Remember thee!* How should I forget thee? how can I but *remember*, but *celebrate thee?* But oh, that I could more affectionately, more constantly, more affectionally, *remember thee!* with all the passionate affections of a Heart full of love to, wholly in love with thee, with all zealous desires to glorifie thee, with all fervent longings after thee, always to remember thee, never to forget thee! O that the fire of love would now kindle and burn in my Soul! Oh that I had the flames of a *Seraphim*, the voice of an *Angel* to sing thy praise! Oh that I could go out of my self when I remember thee, and never think of thee without an Extasie! forget, and quit all the World to live on thee! the thoughts of what thou hast done is able to break an heart of Marble with love, to turn a Rock into a Fountain of Tears, to unloose the tongue of the dumb, that they may sound forth thy loving kindness.

Oh, after all his foregoing sufferings seest thou him not (my Soul) fastned to the Cross, conflicting with his Fa-

H

thers

thers wrath, groaning under the weight and burthen of our sins? Look how his whole Body is stretched and wracked, his hands and feet bored through, his side pierced, his precious Blood trickles down, and how miserably the Thorns pierce his holy Head. See how his looks are changed, his cheeks pale, his Blood going, his Neck too weak to support his Head, which lies a dying on his bleeding Breast. Look how he shakes and stirs his dying Limbs, what gasps and sighs he fetches, as if his Soul was struggling to get out. Hear you not his dying groans, the taunts of the *Jews*, yea, the groans of the Earth, under the weight of his Cross? See the Sun blushing under a veil of darkness to behold the Son of Righteousness under an Eclipse? Can, O can my bosom hold, now I see the innocent Lamb of God, that taketh away the sins of the World, a bleeding Victim on the purple Altar of Death? *This, this* (my Soul) might have been the day that thou mightest have been the suffering *Malefactor*, and have drunk the Cup of the fierceness
of

of Gods wrath; but there is he that hath done it for thee. He harboured no grief of his own, but is acquainted with the just and deadly griefs of others: he takes our sorrows on him, to bestow upon us his joy: he sorrows for us, that hath neither cause nor likelihood to sorrow for himself. What but God's implacable vengeance could inflict? What but his all-sufficient patience could indure? What but man's heinous sins deserve, such his sad and wrathful dolours? Ah sinful wretches! 'tis our doings, that he suffers; our evil, but his smart; our trespass, his punishment. His Breast is made a large receptacle for our cares; his Back a common support unto our Load; he was delivered for our offences; he was slain, but not for himself; he bore our grief; and carried our Sorrows; he was wounded for our transgressions; bruised for our iniquities; *for the transgressions of his people was he smitten.* Why then are we angry with, raile against the Jews and complain not of, find no fault with *our selves,* greatlier guilty? they were

the *instruments*, we the procurers of his *sufferings*: their sins *practised*, ours *provoked* his death: And were the true, the principal Actors of that woful Tragedy. *He was delivered for our offences*: they were indeed the *Traytors*, which by the hands of *Judas* delivered him up. *He that knew no sin was made sin for us*, accused, condemned, executed as a sinner. *We by our sins* impeached him; the spiteful Priests were but our *Advocates*; we by them adjudged and sentenced him. *Pilat* was but drawn in against his Conscience to be in that behalf our *spokesman*, *We by them* inflicted that heavy punishment on him. The *Roman Executioners* were therein but our *Representatives*. The rude Multitude, the silly people were but properties acting our part; our sins with clamours more loud and importunate then all the *Jewish Rabble*, cried out, *Crucifie, Crucifie him*. We pity his abused Innocency, but think not of our unworthiness and desert; bewail the event, and redress not the cause: We have as great enmity against his *Image*, as they against

gainst his *Person*; they grieved him in his Body, we in his Spirit, and make his Wounds bleed afresh: he takes it as heinously we should despise him now, as that they persecuted him then: they were but our Executioners, to inflict those punishments our sins deserved, and Gods Justice imposed on him. It was thy sins (O my Soul) were the associates to crucifie him; thy hypocrisie was the kiss that betrayed him; thy Pride and Covetousness, the Thorns that Crowned him; thy Oppression and Cruelty, the nails that pierced him; thy unbelief and apostacy, the Spear that gored him; thy Idolatry, Superstition, Luke-warmness, the knee that mock'd him; thy contempt of Religion, the Spittle that defiled him; thy anger and bitterness the Vinegar and Gall that distasted him; thy scarlet sins, the crimson Robe that dishonoured him: my drinking iniquity like water, made him drink a Cup of Wrath, my forsaking my Father made him forsaken of his; all the Members of his Body were objects of such Cruelty, be-

cause mine, instruments of iniquity. O I am the merit of thy sorrow, I am the stroke of thy grief, I am the fault of thy killing, I am the desert of thy death, I am the offence of thy revenge, I am the grievousness of thy passion, I am the cause of thy torment. O wonderful condition of censure ! O ineffable disposition of the misery ! the unjust sins, and the just is punished : the guilty transgresses, and the guiltless is stricken : the impious offends, and the pious condemned ; what the bad deserves, the good suffers ; what the Servant perpetrates, the Lord pays ; what man commits, God undergoes. Whither, O Son of God, whither descends thy Humility ? whither flameth thy Charity ? whither proceedeth thy Pity ? whether increaseth thy Benignity ? whither reacheth thy Love ? whither cometh thy compassion ? I have been proud, thou hast been humbled ; I have done unjustly, thou art punished ; I have dealt heinously, thou art revengefully smitten ; I have committed the fault, thou art tortured. How much
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do I owe thee, most blessed Redeemer ? How great is the price thou hast paid for me, miserable sinner ? Oh, I blush to see my soul so foul and loathsome, that nothing less than thy precious blood serves to wash and cleanse it. I am confounded to see thee in such a case for us, who cared not how vile, how base, how miserable we were.

Oh, how was that *Justice* injured, that could not rest appeased in Punishment, but Rigor ? How odious and intolerable is every *sin*, which required no cheaper blood for a Sacrifice than that of the Son of God ? and which, not *suffering* only, but *extremity* must expiate ? how *heinous* was the *commission*, since even the *remission* was so grievous ? that made such a breach between God and us, as required such sufferings of the Lord of Glory ? Wretch that I am, to cost my God so dear ! I am not worthy for which he should have suffered the least care or trouble, much less the torments of soul and body. And yet, what mean I to be so treacherous unto him ? How have I broken his commands

and my vows, even since the last *Communion*? Oh, can I kiss the nails? hug the spear? desire that which is the blood of him that lost his life? can I account that *light*, which made his soul heavy unto *death*? can that be my joy which made him a man of sorrow? sweet to me, which was so bitter to him? *shall those sins* not be forsaken by me, that made him forsaken of God? or live in me, that would not suffer him to live in the world? Oh, can I endure my Lord should be evermore disgusted and affronted? Oh, how is my heart provoked and incensed against ye my *sins*? O, that none of you might escape here! that ye may all lye bleeding as so many Sacrifices at the Altar of my Lord! O, let them now feel the weight and sharpness of thy Cross! here let them be slain at thy foot, that I may not carry away one of them alive.

How can my heart refrain from tears of sorrow and joy, to think of its unkindness, and of *his* strange love? what heart can be so hard, as, without pain, to think we love him no more, who put himself

himself to such pains for us? O, how am I troubled that my *heart* should be so cold, when his was so hot with love, as to send forth its life-blood for my Redemption? and yet, when I consider, that in this stream of blood my sinful Soul is washed, and that by his stripes I am healed; that instead of Sin, and Death, and Hell deserved, Righteousness, and Life, and Heaven is purchased; how can I chuse but rejoyce in his Love, and hope he will accept of my poor acknowledgment, who so pardons, as might even melt the hardest heart, and for ever silence and satisfie it by *the love of God, and sufficiency of the Sacrifice*, O, how am I ravished therewith? I am justified by Faith, and at peace with God; the flames of Hell shall never touch me; Death is swallowed up in Victory; I am consigned to a blessed Immortality.

But, O, my Lord! I take the boldness to complain unto thee, and expostulate with thee; how sayest thou that thou lovest me, if thou discover thy self no more unto me? if I have no more

love unto thee? no more life from thee?
if I be so barren and unfruitful towards
thee? so dull and cold in thy service?
so unwilling to execute thy commands?
so weak and unable against assaults? if
thou be with me, who can be against
me? what can be too hard for me?
what cannot be done by me through
thee? O! since it is thy pleasure to be
so familiar with me; if thou lovest me
so much, fulfil in me all the good plea-
sure of thy Will, and the work of Faith
with power. O, let the *merit* of Christ's
death free me from the *guilt* upon me;
and his *Spirit* cleanse me from the *stains*
within me. Let *Holiness to the Lord* be
written upon my whole Soul and Body,
that they may be a delectable habitation
for thee; unite my heart unto thee,
transform me altogether in thee.

I put my self out of my own power;
I accept of, and close with thee as my
Maker and Preserver, Lord and Sove-
raign, Priest and Prophet, King and
Captain, Head and Husband; to be
ordered, disposed, provided for by thee.
I give my hearty consent that thou
shouldst

shouldest dwell within me, as the alone Prince of my Soul; the possession of it I for ever surrender up unto thee. I cease to be my own. I renounce the Devil, the World and the Flesh; I profess my acceptance of, submission to, to place my happiness in, and to resign my self wholly unto thee, to be provided for, disposed of, led, saved by thee. O, how am I pleased with my choice! that I have parted with my *self*, and am become *thine*! How am I beholden to thee, that I may give my self unto thee, that thou hast brought me into the Bond of the Covenant? O, come (dear Redeemer) to the price of thine own blood, seize thine own, and save me; assist and strengthen me; feed and preserve me; never leave me nor forsake me.

The Cup.

COME, my Beloved, now I have drunk thy *Cup of Wrath*, take thou *this Cup of Salvation*, for which I pierced my side. I drew this Wine on purpose for thee, when I trod the Winepress of my Father's wrath alone: *This Cup is the New Testament in my Blood*, is a pledge of, signifies and represents (by representation is) *my blood*, in which the *New Testament* between God and Man is founded and established, confirmed and ratified; and by which, *remission of sins* and all other consequent blessings of the *New Covenant* are purchased. Its glorious *Liberties* and *Immunities* I hereby sign and seal unto you; a full release and discharge from all your debts, from the house of bondage, sin, the grave, and hell. Here I deliver you your *Protection*, from all your Enemies will I save you; from the arrests of the Law, from the powers of Darkness, from the temptations of the World, from the curse of the
Cross;

Cross; none shall prove too hard for you, all shall work good unto you. I hereby confer upon, and instate you in all its royal privileges and *prerogatives*: behold I give my self to you, to be *your God*, and instead of *all Relations*: I will be a Friend and Physician, a Shepherd, Sovereign and Husband unto you; to espouse your interest, to counsel and heal you, to feed and comfort you, to watch over and defend you. Lo, I make over my self to you in all my *Essential perfections*; mine *omnipotency* shall be your *guard*, mine *omniscience* your *overseer*, my *omnipresence* your *companion*, my *mercy* your *store*, my *wisdom* your *counsellor*, my *justice* your *revenger* and *rewarder*, my *holiness* a fountain of grace unto you, my *Sovereignty* to be commanded by you, my *infiniteness* and *all-sufficiency* the lot and extent of your inheritance, my *faithfulness* and *unchangeableness* the rock of your rest and security, my *eternity* the date of your happiness. I will be yours in all my *personal relations*; a Father unto you, what would my Children have? Of your
 Father's

Father's instruction and probation, protection and provision, care and ear, bread and rod, heart and house, pity and compassion, I here assure you: my *Son* and *Spirit* I give you; to cloath and teach you, assist and comfort you, intercede in and for you, sanctifie and save you; *with my self* I give you *all things*, mine Angels for your guardians and attendants; my Word and Ordinances, Ministers and Providences for your guide and good. Whether *Paul*, or *Apollo*, or *Cephas*, or the World, or Life, or Death; or things present, or things to come, all are yours.

And that you may know I am in earnest, loe, *I establish my Covenant with you, ordered in all things and sure*; written in the blood, founded in the all-sufficient merits of your *surety*, in whom I am well pleased; whose *death* made *this Testament* unchangeable for ever; so that your *name* can never be blotted out, nor your *inheritance* alienated, nor your *legacies* diminished, nothing can be altered. I here solemnly deliver it to you as my Act and Deed, sealed with
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the Oath and Blood of God, who engages here his own Body for security. Come ye blessed, fear not, the donation is free and full, I have received a ransom, and expect only you *believe*, know, and *accept* of your own blessedness. Here are the *conveyances*, see the *seals*, take the *writings*, behold the blood of the Covenant; receive the instruments of your salvation. This I give you as a pledge of my love, and of the truth of all I have promised. I hereby plight you my troth, and set to my hand, ratifie and confirm every Article of these Indentures, and do actually deliver into thy hand this glorious Charter, with all its Royalties and Privileges as *your own* for ever.

Amen, Hallelujah. O be it unto thy servant according to thy Word. But who am I? and what is my Father's house, that thou hast brought me hither? What shall thy servant say unto thee? I am silenced with wonder, and must sit down in astonishment, for I cannot utter the least tittle of thy praise. O, what meaneth the height of this strange
love?

love : that the Lord of all should enter into *Covenant* with his dust, and take into his bosom the viperous brood, that have so often spit their venom in his face ? I am not worthy to wash the feet of the servants of my Lord, how much less to be one with thee, and to be made partaker of those blessed *privileges* settled upon thy *Sons* : but for thy goodness sake, and according to thine own heart hast thou done this ; even so Father, because it seemed good unto thee. Wonder, O Heavens, and be moved, O Earth, at this great thing ! Rejoyce, O Angels ; shout, O Seraphims ; strike up, ye Cœlestial Quires ; help Heaven and Earth ; sing unto the Lord, O ye his Saints ; prepare an *Epithalamium*, O all ye friends of the Bridegroom, be ready with the *Marriage song* : for Heaven and Earth, God and Man are reconciled, a *Covenant of Peace* entered and sealed, *Jehovah* hath betrothed himself to his hopeless Captives, and owns the *Marriage* before all the World : He is become one with us, and we with him ; he hath bequeathed to us Heaven and
Earth,

Earth, with the fulness thereof, and kept back, left us nothing to ask at his hands, but what he hath already freely granted. O, had I the tongues of Men and Angels, all were too little for my single turn : the whole Quire is not sufficient to utter his Praise.

And will the Lord be *mine* ? hath he laid aside the controversie, and concluded a peace ? will he receive his *Rebel* to mercy, and open his door to his *Prodigal* ? I will bow my self before his foot-stool, and say, O Lord, I have heard thy words, and do here lay hold on thy *Covenant* ; I subscribe to thy *Conditions*, and close with my *Mediator* ; I accept thy kindness, I adventure my self upon thy fidelity, and trust my whole happiness here and hereafter upon thy promises. O my God, I subject my whole Soul unto thee : O my Rock, in thee will I build all my hopes and confidence : O staff of my life, strength of my Soul, life of my joys, and the joy of my life, I will sit and sing under thy shadow with great delight,

delight, and glory in thy Salvation.

I here take thee at thy Word, thou God of truth ; thou requirest but my *consent* and *acceptance*, and here thou hast it ; in token whereof I receive this pledge thou hast left me ; believing thou wilt establish for ever thy word unto thy servant, and *do* as thou hast *said*. In this blood of thine, O Saviour, I believe, I receive it as mine, I thirstily drink down, and heartily apply it, with a comfortable expectation of all those blessed benefits, purchased, secured, sealed by it.

I am more loathsome and abominable than the croaking Toad, or most venomous Serpent ; but *this Blood* was shed to make me *precious* before thee ; which I durst not have thought, but that I hear thee say, *since thou wast precious in my sight, thou hast been honourable, and I have loved thee*. And, O, how truly mayest thou call us a dear, a *precious people*, who are bought with that *Blood*, a drop of which is of worth to purchase Heaven and Earth ?

I owe

I owe the suffering of the penalty due, for breaking thy Law, violating thy Covenant, and wronging thy Justice. But was not *this Blood* shed for *our good*, and in *our stead*? hath not our *surety* made full satisfaction? undergone the curse of our sins? born them all in his own Body upon the tree? endured as much as *they* deserved, as thy *Justice* demanded? was he not once offered up to bear the sins of many? became he not subject to the Law for us, in our nature, and representatively in our stead? setting us right with, reconciling us again to thee? hath he not made satisfaction for the injury we had done thee as our *Judge*, and performed that service we owed thee as our *Maker*? Is not the Creditor satisfied when the debt is paid? will thy *Justice* suffer thee to demand the same *debt twice*, of the *surety*, and *debtor*? is not thy wrath appeased with *him*, made so miserable a spectacle, so dear unto thee? is not the least drachm of this *Blood of God*, of greater value than a Sea of mine? of value to ransom as many worlds of men, as men in this?
a suf-

a sufficient satisfaction for all my sins, an all-sufficient price for my Redemption? being justified freely by his Grace through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I am guilty of many *hainous sins* against love and light, Mercies and Judgments, my own conscience, and the light of nature; and without shedding of *Blood* is no *remission*. But *here* is that which procures *it* for us, and seals the promise of it to us? to the praise of the glory of thy grace, thou hast made us accepted in *the Beloved*; once in the end of the world, *he* hath appeared to put away sin by the Sacrifice of himself, in whom we have *Redemption* through
his

his Blood, even *the forgivenesse of sins*. Thy *word* assures it to all that take him for their Saviour, (which I find my self by thy grace enabled to do) and thou hast bound thy *word* with thy *oath*, and to both added thy Sacraments as Seals; this threefold cord cannot be broken. At the day of Judgment thou wilt own thy hand and seal, and solemnly acquit me whom thou now pardonest by thy deed of gift, the Gospel; there is no condemnation to them that are in Christ Jesus.

I am naturally, and by evil works, at a distance from thee, at enmity with thee, an enemy to thee. But God was in *Christ*, reconciling the world unto himself; *his Blood* was given to make an Atonement for our Souls: thy wrath is turned from us, thou art become propitious to believers. *Christ our Passover* is sacrificed for us, the propitiation (Propitiatory Sacrifice) for our sins; that thou mightest *pass over* and look upon us with a pleasing aspect; be satisfied for sin, and pacified to sinners; sin expiated, and thou appeased: and we as well ingratiated,

gratiated, brought into favour, of enemies made friends, as pardoned; having made up the breach, and made peace through the blood of his Cross, by him, to reconcile all things to himself; we that were sometimes Aliens and Enemies, now thou hast reconciled in the body of his flesh through death; to present us holy, unblameable, unreprieveable in thy sight. We, who sometimes were far off, are made nigh by the blood of Christ; for he is our peace (our peacemaker) who hath made both one, and broken down the middle wall of partition between us; by whom we have also now received the Atonement.

Lord, I am in worse than *Egyptian* Bondage, a Captive to Satan, a slave to my Lusts, destitute of Grace, and every good thing. But is not here a sufficient price laid down for my ransom? and all things pertaining to life and godliness? hath *He* not obtained eternal redemption for us, who came to give, who gave himself a ransom for many, for all? hath he not delivered, redeemed and bought me quite out of the hands of Justice,

Justice, out of the power of Sin and Satan? If while we were yet sinners, Christ died for us, much more then being now justified by his Blood, shall we be saved from wrath through him. For Sin, he condemned sin in the flesh, overcame death, and destroyed him that had the power of death, even the Devil. I beg of thee, and relie upon thee for supplies of my soul-pressing wants, grace, and peace, and comfort, more love unto thee, and fear of thee; and I ask no more than what *he* hath bought for *me*; who hath not only *purchased me with his own blood*, but all good things by the redundancy of his merit, after satisfaction made unto thee for our debt.

I have no righteousness of my own, but what is as filthy rags; but thou hast made *him* to be sin for us, who knew no sin, that we might be made the righteousness of God in him: we are cloathed with him, and appear in thy sight as parts and portions of *himself*, the fulness of *him* that filleth all in all. O! impute not the *guilt*, but *the merit* of his blood unto me: behold me in him, whom

whom thou hast appointed Mediator between thee and sinners; whose *righteousness* in every point answers thy Justice, and whose *sufferings* are sufficient to satisfy the penalty of all my sins: O, ballance them against mine iniquities; and the excess and proportion of vertue in his obedience against the malignity and unpleasingness of my disobedience; they will so far exceed in weight and worth, that thou wilt *in justice* rather pour forth thy mercy upon me, and accept me into favour for the one, than hold me still in displeasure for the other. And, O thou who, without grudging, bore my burden when thou stoodest at the Bar of Accusation! when thou shalt sit in the seat of Judgment, wilt thou stick to seal my pardon? Where thy self hast paid the debt, thy Justice cannot deny to sign the Acquittance, nor thy tender love suffer thee to condemn or reject a member of thy body, a part of thy self. Thou that sufferedst for me here, and pleadest for me now, cannot forget to be gracious to me then.

The Law, Satan, and my Sins not only silence me that I cannot plead my own Cause, but they plead against me, and cry unto thee for vengeance. But is not *this Blood* as a visible prayer in every wound, as so many mouths open interceding to thee for pardon and mercy for me? saying, behold the travel of my Soul, the purchase of my Blood, the fruit of my Agonies; for him I wept and sweat, bled and died; he hath sinned, but I have satisfied: he departed for a season, that thou shouldst receive him for ever, not as a servant only, but brother unto me, both in the flesh, and in the Lord; for mine, and thy own sake, therefore if thou account me thy beloved Son, receive him as my self, in whom thou art well pleased: if he have wronged thee, or owes thee ought, put it on my account, I will repay it, I will answer for him: I Jesus have ratified and confirmed it *with my own Blood*: his surety came not out of Prison, until he had paid the uttermost farthing. Behold, O Lord, the bleeding wounds of thy own Son; remember how his body

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was

was broken; think upon his precious blood shed for us; let us die, if he hath not made a full satisfaction; we desire not to be pardoned, if he hath not paid our debt. But canst thou behold him, and not be well pleased with us? canst thou look upon his body and blood which we present to thee, and turn thy face from us? O, let us prevail in the vertue of his Sacrifice, for the Graces and Blessings we need! Take pity, have mercy upon us for *his sake*, whom we now desire to hold up between thy anger and our Souls; and hide not thy self from *us*, unless thou canst from *him*, whom we bring with us unto thee. While we are remembring him at his Table, he is remembring us at his Father's right hand; making our peace, pleading our cause, appearing in our stead, interceding for, suing out our pardon in the Court of Heaven, seeing right done him on our behalf.

I am not only guilty, but polluted; sin hath as well defiled, as it would damn me. But O, I remember *who* loved us, and washed us from our sins in his *own* blood;

blood ; which is of Vertue and Spirit to purifie me, as well as value and merit to pacifie thee. To this *Fountain which thou hast set open* I bring my polluted Soul ; and what hinders but that I may wash and be clean ? be purged from the filth, as well as pardoned for, and saved from the guilt of all my sins ? for the Blood of Jesus Christ his Son cleanseth us from all sins.

O, how often is my soul cast down within me ? my omissions and commissions, my sins and duties (as I perform them) discomfot me ; I am ashamed of, and blush to see them ; my petitions for pardon, stand in need of pardon ; my tears, of washing, my best performances, are provocations, and help to fill up the measure of my sins ; but for the *Priest* that offers, the *Altar* that sanctifies all my services, the sweet incense he offers with our prayers.

His *Priesthood* is for ever available, and effectual for us. Here is wine sweetened with the love of God, perfumed with the divine nature ; that *cheers* the heart of God by way of satisfaction, and

the heart of Man by way of pacification; that makes *peace* in Heaven, and within us; and all our Sacrifices well pleasing unto *thee*; who dealest not with *us* according to *our frailties*, but *state* in *our Advocate*; who, when he had by himself purged our sins, sate down on the right hand of the Majesty on high, and ever lives to make intercession for us. If thy grace prevented us before repentance, that we might return, shall it not much more prevent repenting sinners, that we may not perish? how canst thou but love them that love thee, seeing thou lovedst us when we hated thee?

O my stony unrelenting heart! how unaffected am I with my own vileness, and thy goodness, the evil of sin, and excellency of grace, the worth of my soul, and death of my Saviour! but *the blood of Christ* is able to soften and mollifie the most obdurate sinner. O that I could feel the vertue and power of *it* dissolving this Rock into a fountain of tears, a relenting frame, an heart of flesh.

My Lusts and Corruptions are many and mighty; too *strong* for me, but not
for

for thy self As in the first *Adam's* sin, Man died legally, so in the second *Adam's* death, Sin died virtually. He suffered to save his people from their sins, that *himself*, and not *sin*, should have dominion over us. Shall not that blood mortifie my pride, worldliness, inordinate affections, which shall subdue the whole body of sin? shall I reproach or make void his death unto my own soul? or by continuance in sin, that brought so great a punishment on so great a Person, be a greater enemy to him than the *Jews* were? How shall we that are dead to sin, live any longer therein, knowing this, that our Old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. O, that I may henceforth find and reckon my self to be dead unto sin, but alive unto God through Jesus Christ our Lord!

O, how am I tempted and assaulted! that I am sometimes ready to say, I shall one day fall by my spiritual enemies; but faith gives us a share in the *victories of Christ*: having spoiled all Principalities

and Powers, he made a shew of them openly ; triumphing over them as our enemies, in, on the *Cross*, his triumphant Chariot ; took away from them all possibility to hurt, though they assault us still, we are assured of an absolute victory. The accuser of the *brethren* is cast down, which accused *them* before God day and night, and they overcome by the *Blood of the Lamb*, that hath quenched the flames of divine fury, and all our *enemies* are reconciled or subdued.

Ah, my Lord ! how often doth sin and the world deaden my heart and affections towards thee ? O, how dull, how indisposed ? that I cannot pray with life, nor be lively in thy service : but *this blood* was shed to set Prisoners free ; and is the life of all our duties, graces and comforts. O, that its power and efficacy may quicken and enliven me, may put vivacity and activity in me ! that I may pray and hear, receive, meditate and discourse of spiritual things with freedom and liberty, liveliness and chearfulness.

O that I may no more, as I have too too often, disbelieve, or question the
promises

promises of this life, or that to come. For this blood ratifies and confirms the Covenant of grace; not only *purchased*, but *assures* us of all good things. *Christ's Will and Testament*, wherein he hath bequeathed such precious legacies to his people, is now of force; for a *Testament* is of force after the *Testator* is dead.

O, how ought it to affect me, for the betraying of *innocent Blood*! he was holy, harmless, undefiled, separate from sinners; in his hands no wickedness, in his heart no sin, no guile found in his mouth. I and my brethren are guilty, but for *this* spotless Lamb, what hath he done? and where there is no *sin*, thou inflictest no *punishment*. But he was numbred with the Transgressors; surely then the Lord hath laid on him the iniquity of us all: for the transgression of thy people was he smitten; by his knowledge shall thy righteous servant justify many, for he shall bear their iniquities. O! I take thee at thy word, and do believe all my *sins*, with all thine Elect's were imputed to *our surety*; and the wages of sin inflicted on
I 4 him,

him, that we might be fully acquitted and discharged.

I am guilty of many aggravated sins, and am the greatest of sinners ; but with *thee* is *plenteous Redemption* through Christ Jesus ; who shed *his blood*, not because we were *righteous*, but to make us *so* : of infinite *virtue* and *merit* ; as sufficient for me, as if none else were justified or saved by it. He is able to save to the utmost all that come unto thee by him.

O, how small, how imperfect are my Graces ? how cold my Love ? how weak my Faith ? how faint my Desires after thee ? but the least degree of grace is the fruit of *this Blood* : O, that I may find *its efficacy*, perfecting that good work thou hast begun in me, from strength to strength, till Grace be consummated in Glory. *Through the blood of the eternal Covenant, make me perfect in every good work to do thy Will, working in me that which is well-pleasing in thy sight.*

O ! what trifles disturb my charitable affections ? how interrupted and in-

inconstant is my love to those, *who by one Spirit are all baptized into one Body?* but *Christ* hath reconciled us into one Body by *the Croß*, having slain the *enmity thereby?* O, that henceforth I may be of one heart with his Disciples, and love them as he hath loved us.

Our God is a Consuming Fire; which I cannot but dread, having so much *fewel* about me, and within me; but in *thy Son* I see *flesh of my flesh, and bone of my bone*; who gave himself for us. And shall the sentence of thy Judgment disannul the merit of *his sufferings, of his satisfaction?* Didst thou not *punish him*, that thou mightest *spare us?* is it not as great a necessity of thy *satisfied Justice* to *spare the sinner*, as it was of thy *offended Justice* to *punish the sin?* thou art not only *reconcilable*, but desirous to become our friend. O, how comfortable are those words of thine to my guilty Soul, *the Father judgeth no man, but hath committed all judgment to the Son*; his *first coming* was in the flesh, when he took on him our nature; his *second* in the spirit, when he imparted unto us of his

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spirit;

spirit; his *third* will be in power, when he shall communicate to us his glory: his *first* was to redeem, his *second* to comfort, his *third* will be to reward us. If we be careful not to offend, he will not be extream to mark what we do amiss. He will proceed not according to the *Law*, which requires an absolute obedience without sin, and condemns all that have been guilty of any sin; but according to the *Gospel*, which admits of repentance for the forgiveness of sin, and will condemn none but the unbelieving and impenitent sinner. *Damnation* is denounced, not for *breaking the Law*, but *rejecting the Gospel*. He is faithful because he hath *promised*; and just, because his *Son* hath *purchased forgiveness*. - The same sentence shall be pronounced as is past already in the *Gospel*, *Whosoever believes in him shall not perish, but have everlasting life*.

Sin hath shut us out of Paradise; but the *blood of Christ* hath opened the Kingdom of Heaven to all believers. It gives us here a *right*, and hereafter an *admission*: through this *Red Sea*, we enter into the *Heavenly Canaan*; and for
this

this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might *receive the promise of eternal inheritance.*

And *he* that hath purchased for us a *Kingdom*, hath thrown in, stored up all *necessaries* for our passage thither; *maintenance* for his *Heirs* until they come to *Age*. He will not neglect his *members*; not starve his *own Body*: He will refresh the weary *Pilgrim*; furnish and supply us with *provision* to serve us by the way, till we come *home* to himself. How shall he refuse our prayers for any thing, now we are united to his person, our souls joyned to, and nourished by his body, sanctified by *his blood*, and cloathed with his robes, marked with his character, and sealed with his spirit, renewed with his vows, consigned to his glory, and adopted to his inheritance; when we represent his death, and pray in virtue of his passion, and imitate his intercession, and do that he commands, and take Christ along with us in our arms, and
offer

offer him, he essentially loves? *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?*

The Communion Close.

BUT here is no continuing Banquet! O, how unwillingly do I rise? How loath am I to go hence? methinks I could sit here and feast my self for ever. O, what running Banquets my Lord affords me! sure he need not fear I should surfeit on himself, or be weary of his company. O! what shall I do in yonder unsatisfying Soul-starving *World*? I have been feeding on my *Paschal Lamb*, and now must I to my four herbs again! If it be his will, I must obey! but O, take me by the hand, lead and uphold me, be still by me; let me see thee always with me. I know thou hast prepared the *endless Feast* above, where I shall ever lye in thy bosom, under the uninterrupted beams of thy smiling and all-

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all-cheering Countenance; and glut my hungry Soul on the Banquet of thy ever blessed self: In comparison of which I now rather *Fast* than *Feast*; and enjoy but drops of the river of pleasure; an Antipast of the eternal Supper, a Vigil of the Eternal Rest, where my appetite shall be satisfied, and my thirst quenched in the Ocean it self: where I shall see thee in thy Glory, and be ravish'd in the sight of thy beauty, and drink of those over-flowing joys streaming from the light of thy ever blessed face. Where Body and Soul shall be subject to no corruption, imperfection or decay; nor stand in need of such *Viaticums* to support us in our way. Where the veil of our mortality shall be rent, our Mud-wall of flesh made spiritual and transparent; the shadows and resemblances abolished, the glass removed, the riddle of our Salvation unfolded, the vapours of corruption dispelled, the patience of our expectation rewarded; where from the power of the Spirit within, and presence of Christ without, there shall be diffused on the whole man a double lustre
of

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of that exceeding abundant Glory. *This Ordinance is a Type of that Eternal Feast; the feeding on his body, a pledge of seeing his face; the same company there, and Christ in the midst of them; where he shall gird himself, and make us to sit down at meat, and come forth and serve us.* O the dignity, the comfort of those servants, who have infinite delight, Majesty it self condescending to serve them at the Table! for the Guests to have him set himself to solace them; who is infinite in sweetness and knowledge, to make his sweetness please them; whose bosom is the hive and centre of all goodness, in which all the scattered parcels of blessedness are bundled up.

But alas, as yet I am on Earth, and have my work to do, too too toilsom and heavy for me; scarcely should I have lasted out so long, but that at such seasons as this, he repairs my sinking Spirit, by pouring in the Cordials of his Blood, the comforts of his Spirit. O, little did I think to be thus much made of, or minded by him, who is
taken

The Communion Close. 181

taken up with the attendance, and praises of his Heavenly Host; my conscience would have kept me away, but he called me to him, ran to meet me, and took me in his arms, and rebuked my timorous Spirit, saying, *wherefore didst thou fear?* I called my self Prodigal, a companion of Swine, a miserable hard hearted wretch, no more worthy to be called his Son, or Servant; he called me *Child*, and chid me for questioning *his love*. He hath readily forgiven me *those sins* I thought would have made my Soul the fewel of Hell. He hath put on me the *best Robe*, his Son's Righteousness; a *ring* on my hand, honoured, adorned me with the riches, the seals, and pledges of his love; and *shoes* on my feet, prepared, armed, firmly settled me to go throughout all the difficulties of a rugged way: by enabling me to believe the Gospel of *Peace* and Atonement. He hath killed the *Fatted Calf* for me, instead of mingling my Blood with my Sacrifice; and entertained me with joy, with musick and with feasting; when I better deserved
to

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to have been howling among the Dogs without the door, than a crum at his table. He hath embraced me in his sustaining Consolatory Arms, when he might have spurned my guilty Soul to Hell, saying, *depart from me, I know you not.*

O ! how shall I mention the loving kindness and praises of the Lord, according to his mercy, according to the multitude of his loving kindnesses, according to all he hath bestowed on me, and his great goodness to the House of *Israel* ? O, that I could proclaim thy love to all the world, and make the whole earth ring with thy praises, and awake every creature to do it with me ! O, that I could laud him with the Celestial Quire, and joyn my heart and voice with the spirits of just men made perfect ! [*To him*] who hath created a whole world so large, bountiful, and magnificent to serve us ; subjected so fair a Territory to our Dominion ; .consigned to our use so numerous a race of goodly *Creatures*, to be managed, enjoyed, governed by us. [*To him*] who hath

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hath endued our *Bodies* so fearfully, wonderfully, curiously made, with *Souls* resembling his excellent perfections in Knowledge, Righteousness and true Holiness, capable of serving and enjoying him; affording to that and all convenient instructions, encouragements and assistances. [*To him*] that supplies our manifold needs, protects us from innumerable dangers, gives us whatsoever is necessary convenient and pleasant, for our use, sustenance and delight; accepts our acknowledgments of former Blessings, as arguments and opportunities of conferring fresh ones: who might utterly cast us off when we threw off our obedience, and long ago have fan'd us as chaff from off the face of the earth by the breath of his nostrils into unquenchable fire. [*To him*] who remembered us in our low estate, when we had lost his *Image* and *Favour*, our excellency and happiness; descended from his Imperial Throne, took upon him our shape, conversed as it were upon equal terms with us, to assume us into a nearer affinity; submitting to our
choice,

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choice, Crowns that cannot fade, Sceptres that cannot be extorted from us. [*To him*] Who hath saved, and called us with an holy calling; quickened us who were dead in trespasses and sins? opened our Eyes, bowed our Wills, spiritualized our Affections, changed us from darkness to light, and from the power of Satan unto God, that we might receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in Jesus Christ. [*To him*] who forgives our iniquities, covers our sins, justifies the ungodly, healeth all our diseases; imputeth not our trespasses, but his Righteousness unto us: redeemeth our life from death and destruction: crowneth us with loving kindness and tender mercies. [*To him*] who hath adopted us, and looks upon us, and provides for us, and deals with us as *Sons*, Heirs of God, and Co-heirs with Christ, Fellow-Citizens with the Saints, and of the household of God. [*To him*] who hath not lately begun, or will suddenly cease, is neither inconstant, or mutable in his Affections, but
from

The Communion Close. 185

from everlasting, continues, and will to eternity persevere immutable in his intentions to do us good ; that hath delivered, doth deliver, and will deliver ; and never leave us nor forsake us. [*To him*] whom no ingratitude, undutiful carriage, or disobedience of ours, could one minute wholly remove or divert from his steady purpose of caring for us : who regards us, though we do not attend to him ; procures our welfare, though we neglect his concerns ; employs his restless thoughts, extends his watchful eye, exerts his powerful arm, is always mindful, and busie to do us good : watches over us, when we sleep ; remembers us when we forget our selves ; in whom 'tis infinite condescension to think of *us*, placed so far beneath his thoughts ; to value us, dust and dirt, and inconsiderable nothings ; not to despise and hate us, so really despicable, and unworthy. [*To him*] that is as merciful and gracious, as liberal and munificent ; that not only bestows on us more gifts, but pardons us more debts than we live minutes ; that with
infinite

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infinite patience endures, not only our manifold infirmities, and imperfections, but our petulant follies, and obstinate perverseness, careless neglects, wilful miscarriages, treacherous infidelities; who puts up the exceeding many outrageous affronts, injuries and contumelies continually offered to his supreme Majesty, by *us*, base worms, whom he hath always under his feet, and can crush to nothing at his pleasure. [*To him*] that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God his Father; a note the Angels cannot sing, who have many strains of praise we are unacquainted with. [*To him*] that is able to keep us from falling, and to present us faultless before the presence of his Glory with exceeding great joy. [*To him*] that *vouchsafes* us hearts, and abilities to wait upon, free access unto, a constant intercourse, and familiar acquaintance with *himself*, to esteem and style us his friends and children; to invite us frequently, and entertain us so kindly with these incomparable

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able delightful delicacies of spiritual re-
past, with an affection as great as our
fare is costly : yea, to invite us often
at our home, and if we admit, to abide
and dwell with us ; indulging us the en-
joyment of that presence, wherein the
life of all joy and happiness consists ;
and to behold the light of his all-chear-
ing countenance. [*To him*] who giv-
eth freely and *upbraideth no man* with
former unkindnesses, and neglects of
his love, we are heartily ashamed of ;
who calls us neither very frequently,
nor over strictly to account ; who ex-
acts of us no impossibility, no difficult
burthen, or costly return ; being satis-
fied with the chearful acceptance of his
favours ; the hearty acknowledgments
of his goodness, the sincere performance
of *such duties*, to which our own wel-
fare, comfort, advantage (rightly ap-
prehended) would otherwise abundant-
ly dispose us. [*To him*] whose *Bene-
fits* to acknowledge is the greatest *Bene-
fit* of all : to be enabled to *thank* him,
who deserves our greatest *thanks* ; to
be sensible of whose beneficence, to
meditate

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meditate on whose goodness, to admire whose excellencies, to celebrate whose praise, is *Heaven* it self, the life of Angels, the quintessence of joy, the supreme pitch of *Beatitude*. [*To him*] whose benefits are immensely great, innumera- bly many, inexpressibly good and precious, *be Glory, Majesty and Dominion now and for ever.*

And, O thou, the blessed Fountain of of all mercy, and goodness ! Inspire our hearts with thy heavenly Grace ; and thereby enable us rightly to apprehend, diligently to consider, faithfully to remember, worthily to esteem, to be thankfully affected with, to render all due acknowledgment, praise, love and thankful obedience, for *this*, and *all* thy great and manifold favours and benefits conferred upon us. And *blessed be the Lord God of Israel from everlasting to everlasting*, and blessed be his Glorious Name for ever ; and *let the whole Earth be filled with his Glory, and let all the people say, Amen.*

Going

Going Home.

O How great a *Lord* hath my Soul entertained ! How glorious a *guest* dost thou now harbour ! How pleasant a *Companion*, how faithful a *Friend* hast thou now taken in ! How dear an *Husband* dost thou now enjoy ! O, the inestimable benefits received in these high and holy Mysteries ! *What am I, O Lord, or what is in me, that thou shouldst do me this great honour and glory ?* and reveal unto me thy heart and love, which is secret unto others ? he might have prepared *torments*, but behold *privileges* for me ! I am unworthy to touch the threshold of thine house, and thou hast taken me to thy Table ; not worthy to stand among thy servants, and thou hast made me sit with my Saviour ; not worthy to fall down before thy footstool, and thou hast smiled upon me, come in to me, and made my heart thy Throne ; while others eat the bread of violence,

violence, and drink the wine of deceit; what am I, that I should eat the body, and drink the blood of thine own Son? I am not worthy to eat the bread of men, and thou hast given me the bread of Angels. What they admire, I have received; whom they adore, I have entertained; their wonder is my meat; Christ and they are *two*, I and my Saviour are *one*; O unspeakable mystery! O incomparable mercy.

This is he who came from *Edom*, with dyed garments from *Bozra*, whom we have seen glorious in his apparel, travelling in the greatness of his strength; returning in triumph from the slaughter and conquest of all his and our enemies? mighty to save us from our *sins*, that were mighty to condemn. And he hath on his *vesture*, (the title is conspicuous) and on his thigh (the place of strength) *King of Kings, and Lord of Lords*. Wherefore art thou red in thy apparel, and thy garments like him that treadeth the Wine-fat? *I have trodden the Winepress of the fierceness and wrath of God, and of the people there*
was

was none with me ; I have discomfited my peoples enemies, and trodden them down like Grapes in a Wine-press : their blood is sprinkled upon my garments, and I have stained all my garments. O, I beheld his blood streaming down through the holes in his side ! O, what a sight, a fire, a flame of love did I see in his blessed *Heart*, and my self pourtrayed upon it ? my name among the rest, O, with what joy and comfort to my Soul ! he hath set me as a Seal upon his heart ; love is strong as death, many waters of affliction cannot quench it, nor the floods of trouble or persecution drown it ; might all the pleasures, profits, honours of the world be given for it, it would be utterly despised. O, how easie find I his yoke ! how light his burthen ! methinks I could watch or pray, do or suffer more believingly , more couragiously than ever. *It was the voice of my beloved that knocked , saying, open unto me, my Sister, my Love, my Dove, my Undeiled : he put in his hands by the holes of the door, and my bowels were moved*

for him ; my Soul failed when he spake
I sought him in every part of the Ordinance, and he was found of me ; I called him, and he gave me answer : *I sate under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the Banqueting-house, and his Banner over me was Love. His left hand is under my head, and his right hand doth embrace me.* A bundle of Myrrh is my Beloved unto me, he shall lye all night betwixt my Breasts ; he shall be still in my heart by Affection and Faith ? I will make him my continual joy, comfort and refreshment ; and solace my self in him in all estates. O, that his *name* may be graven upon my heart ! and his *Image* remain fair and lively upon my Soul ! O, that I may find a kind of unwillingness to admit of any other company when I come to converse with other things, let me still be looking towards him, as my only desire, good and happiness ; let my heart be so filled with him, that other objects may not come near, or make any strong impression on me. O, that
some

some lively coals of that holy fire kindled at the *Ordinances*, may be still glowing in my Soul; that the favour and tincture of it may be never done away. O, how can any other *pleasure* seem any more pleasant to me? Can I desire the husks the Swine do eat, when there is such bread in my Father's house? *No man, having drunk old wine, streightway desireth new; for he saith, the old is better.* Sure he hath been little affected, nor had any taste of God's sweetness, presently to relish worldly things; to wash off his palate the favour of spiritual, with sensual or secular thoughts. Abrupt choppings off from Holy Duties, is such a quenching of the spirit, as tends much to hardning the heart: such sudden quenchnings of spiritual heat got in an Ordinance, cannot be without much danger to the Soul; motions so quite opposite, are as prejudicial, as unbecoming. Is it fit, or seemly to leave the company of our Lord as soon as we have let him in, and divert to other occasions? To associate our selves with other persons, now we have new-

ly given him our Faith, and taken him as the Bridegroom of our Souls? should we not rather delight in the presence of our new love; and keep our hearts from cooling by laying on new fuel, turning the remainder of this day into an *after Supper, a second Communion*. In reviewing, and being humbled for our coldness, distractions, miscarriages. In blessing God for the liberty and opportunity of a *Sacrament*, and the privileges thereby conferred upon us; in ruminating on, and retaining the savour of those pleasant things we have been entertained with: exceedingly gladdened in the sense of that love we have been tasting and celebrating; in the belief of that pardon we have received; in the hopes of that Grace and Glory that hath been assured to us; in considering the obligations we have laid on ourselves; In heavenly discourses with our beloved; in expressions of our love and affection towards him, acts of desire after inseparable union with, and greater likeness unto him; in vows and promises we will always be faithful and loyal

him loyal to him ; in entertaining him with
acts of love and delight, thanks and
praise with the best cheer we are able
to make our new, our beloved *Guest* : in
commending his beauty, praising him
for his kindness and favours, extolling
his riches, admiring his perfections and
graces ; in talking with him about the
affairs of our *Soul* ; in opening to him
every room in it, leading him into the
most private recesses of our heart, shew-
ing him all the secrets of it, acquaint-
ing him with all our wants and weak-
nesses, spreading before him all our de-
sires and fears, hopes and griefs. In
praying for help and assistance to be
steadfast in his Covenant, interceding
with him for all Mankind, especially
our Fellow Communicants. In telling
him again, all we have is his ; in ty-
ing a new knot upon the band of the
Covenant between us ; in craving him
pardon for our follies ; desiring him not
to be offended at the dark and noisome
hole into which we have brought him,
and intreating him, with all loves, that
he will not take exception at his poor

entertainment ; and even charming him to stay and dwell with us, by all the songs of praise and thankfulness we can devise.

Subsequent Duties after the Sacrament.

AND now my utmost care and diligence is required to express the power and efficacy of the Ordinance, in living more fruitfully, religiously, watchfully ; in making good my vows and promises at the Sacrament. That my heart and life therefore may be suitable to my Sacramental Obligations, and may witness the good received in, and by it ; O my Soul,

Make a solemn reflection on thy self and entertainment.] How was my heart and behaviour before God, what welcome did he give me ? *Reflection* is necessary after every duty : what good have I got ? what warmth of affection ? what more

more love to, desire after, delight and confidence in God ? what greater ability and love to discharge duty, to bear affliction, to resist temptation, to walk in God's ways ? so especially *after the Sacrament*, was my heart hard, dull, indisposed ? I must then suspect my miscarriage in preparation, or performance ; and labour to find out, be truly sensible of, greatly bewail, and humble, judge, and condemn my self, and beg pardon for *the cause* ; earnestly importune him that he would now help me by the Prayer and Humiliation, to recover the benefit of the Ordinance, that I may, by an *after act*, do that, which I should have done before. Sorrow for, and sense of our senselessness, is one fruit of Christ's death we undoubtedly received in the Ordinance. We may not judge of our gain by, and profit in *duty*, by our *present feeling* : or that the only evidences of *Communion and acceptance with God*, are, *our Souls lifted up and ravished with sensible joys* : our uprightness and sincerity in the performance of our duties, and in our cove-

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nanting with God, and continuing steadfast therein, may administer most ground of comfort when we reflect upon it : for we were then really acceptable to *him*, that looked down upon us, and received from him a seal to the promise of pardon and eternal life, though he did not testifie it by giving in extraordinary joys. He looks not so much at fits of passion, as at the steady bent and tenour of the Soul. Christ requires not so much celebration of his suffering by a present expression of sorrow, as a perpetual effectual remembrance of them : As the brave *Germanicus* lying upon his Death-bed, desired his friends, not to prosecute his Funeral with useles tears ; but, if they would shew their love to him, to do it by remembering *his Will*, and executing *his Commands*. The truest *Communion* with God, is to enjoy the *Communion of his Graces*, whereby we are made conformable to him ; we may enjoy the saving influences of his *Spirit*, when we cannot feel his more abundant consolations. Though *this Ordinance* be not at present joyous, yet it may

may afterwards yield the peaceable fruits of righteousness to those that are conversant therein. It cannot be well known what *Grace* we have received (further measures of *which*, are the holy Spirit's accompanying those means, being the great benefit we are to expect) till we come to the exercise of it in duty, and against temptation. But, O, how much cause have I to rejoyce in his love and goodness, to render him hearty thanks (who might have left me as well as others to my self) for his quickning and refreshment, for his satisfying me so abundantly with the fatness of his house, and making me drink of the river of his pleasure; especially now I find (and, O that I could more and more) such *real benefit* received by it; my soul more deeply broken and humbled under the sense of *sin*, and *that* become more loathsom, hateful, burthenfom to me. My heart is truly thankful for what I have enjoyed, and sorrowful I have enjoyed no more; more strongly engaged and resolved to inward and universal *holiness*: my faith

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in Christ more encreased and settled ; my love to him more inflamed ; my Soul strengthened and emboldned to undergo any thing for him : my spiritual delight and joy in him raised, and lessened to other things : my esteem and valuation of the Ordinance heightened, my Graces in it exercised ; my desires after full enjoyment of God and Christ in Glory more enlarged. If he were pleased to kill me, he would not have received a burnt-offering and a meat-offering at my hands ; neither would he have shewed me all these things ; nor as at this time, have given me to experience such things as these. O that I may always retain a thankful sense of all his benefits ! O, how much am I beholden to thee, my God ? I have been praising of thee, but nothing to what I ought, or what thou deservest. O, how can I cease to magnifie thee ? for what I am and have, for the use of thy creatures, and thy blessing with them ; for every crum, much more for Christ, that foundation mercy, that hath all mercies folded up in him, and entailed unto

unto him ; that sweetens and sanctifies every mercy ; For this Feast on his Body and Blood, for the joys of thy house, and the viands of heaven ; for any measure of life and affection, raisedness and comfort, grace and goodness. *Bless the Lord, O my soul, and all that is within me bless his holy name. While I live I will praise thee, I will sing praise unto my God, while I have a being : and what is here wanting in thy due praise, I will pay hereafter in everlasting Hallelujahs.*

Rest not in the work done, though done never so well.] Beware, lest by spiritual pride, and future negligence, thou lose the things thou hast wrought. Had I done all, as well as was commanded me, I would say, I am an unprofitable servant, I had done but my duty, but, O, how short come I of it ? O, let not the Lord lay to my charge, my want of due preparation ; my coldness and indifferency, distraction and unbelief, my so many failings before and at the Ordinance : that my heart was in no better frame ; that I took no more pains with

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with it to fit *it* for thy self : that *it* was no more broken for my sins, when the Minister broke the *Bread* : that when I took it, I was so dull, so dead, and did not better reach forth the hand of Faith to lay hold on, and apply Christ and his benefits ; so played the hypocrite before thee, and my Fellow-Communicants : that when the *Wine* was poured forth, and I saw how Christ shed his blood for sinners, I scarce dropped a tear for the cause, from an heart sensible of my sins, and his love unto my Soul : when I took and drank the *Cup*, I did not *remember him* as I ought : that ~~my~~ heart was not so seriously intent, and reverent, so deeply affected, suitable to the importance, and excellency of the duty, and the Majesty of him with whom I had to do.

Spend some time in strengthning and confirming thy holy purposes and resolutions.] O, that some fruit may be seen of this day, till the solemnity return ! that the thoughts and meditations I had there, may be so strongly, so deeply fixed and rooted in my heart, that nothing

thing may be able to pluck them up ! that I may be so sensibly possessed with the persuasions that Christ is in, and united to me ! that when a Temptation comes and knocks for entrance, I may readily, naturally say, *I am not he that I was before*, the property of the house is quite changed ; I live, yet not I, but Christ in me ; I was indeed a common Inn to entertain all comers, but now I am become the sole habitation of the *High and Holy One*, he expects to be honourably treated like unto himself, he will have no competitors or unclean thing in his house ; I cannot arise and open to you. O, how shall I treat him, who hath taken up his abode with me ? *Shall I take the members of Christ, and make them the members of an Harlot ?* defile that body, wherein he hath chosen to reside ? force him out of his habitation by any impurity ? offend him by any noysom thoughts, or unfavoury breath out of my mouth ? shall those hands that have received the sacred Elements, work deceit ? those eyes that have been filled with tears at the Lord's Table,

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Table, be filled with envy? those teeth that have eaten holy Bread, grind the face of the poor? those lips that have touched the Sacramental Cup, salute an Harlot? the mouth that hath drunk consecrated Wine, be full of rotten discourse? shall I be so greedy of the world, as to forget to retire to converse with my Saviour? shall I so perplex my self in business, as to omit to pray, to meditate, to sing praises unto thee? No, I am not at my own dispose, I have sworn and I will perform, that I will keep thy righteous Judgments; and often consider how deeply I am obliged to him that hath paid my debt. O, I can never parallel his love, yet let me shew my self thankful; I can do nothing *satisfactory*, but let me do something *gratulatory*. He gave himself a Sin-offering for me, let me give my self a Thank-offering to him; offer up my self a living Sacrifice unto my *Redeemer*, who offered up himself a dying Sacrifice for my Redemption.

Beware of Crucifying Christ afresh.] To them that believe he is precious: now I have begun to celebrate the Marriage, O, let me never throw off the Wedding-

ding-Garment, stain it by any pollution, or seek after other lovers; eat his bread, and lift up the heel against him; take the Cup, and betray my interest in him; after I have received him, cast him out of my heart; live in that, for which he died. As the *Sacrament* is a memorial of Christ crucified for *sin*, let it be a remembrance to me of abhorring, crucifying, abstaining from *it*. Else, I hold on Satan's side, seek to keep him on his Throne, do those things which *Christ* is more unwilling I should, than he was to suffer all the indignities and torments the *Jews* inflicted; he was willing to die by their hands, rather than any inconveniency should fall upon me, than Sin and Satan should reign over, and keep possession in me: he was not troubled so much to *dye*, as he was to see me live in sin; for he died, that I might cease from sin. And, do I dispute when a temptation is presented, whether *Christ*, or *Barabbas* shall be preferred? my lusts denied, or my Lord crucified? that which would murder my Soul deserve to be spared, or he that
suffered

suffered to save it? O, how sad! that he who seems to deifie *Christ* in the *Eucharist*, should vilifie him in his members; that such who pretend to eat and drink *Christ's Body and Blood* at the Church, should eat the bread of Wickedness, and drink the Wine of Violence in their own houses: that they should be so devout at the *Sacrament*, as if they believed God to be in the *Bread*; and in their lives so prophane, as if they believe not God to be in *Heaven*.

Abandon and crucifie all sin more than ever.] I have put off my coat of corruption, how shall I put it on? I have washed my feet in the blood of the Lamb, how shall I defile them? the Lord hath spoken peace unto me, let me not return again to folly. Hath he taken off my former burthen, and cast it on the back of his dear Son, and shall I lay more load upon him? hath he loved me, and washed me from my sins in his own blood, and shall I, with the Dog, return to the vomit? with the Sow that is washed, to her wallowing
in

in the mire? shall I take poyson after
phyfick? make the Table of the Lord
contemptible? Hath he been so graci-
ous to me, as to vouchsafe and seal me
a pardon of all my sins, and shall I so
abuse his goodness, so turn his grace in-
to wantonness, as to run afresh on his
score? is not this to account the blood
of the Covenant, wherewith I am fan-
ctified, an unholy thing; may I not
fear his anger will kindle against me,
and that he will no more have mercy
on me? O, let not those *hands* that
were reached forth to receive Christ,
be stretched out to oppression and vio-
lence; but be henceforth sacred, and
do no deed that may offend thee: nor
those *lips* that have touched those holy
mysteries, be defiled with the Devil's
drivel, filthy Communication; but be
hallowed from all words that may dis-
please thee. O, let my *Soul*, which by
thy *Sacrament* is made so happy, as to
be so near to, be never so wretched, as
to think any thing too dear for such a
Saviour. Let nothing make me leave
my first love, who, for love of me, left
his

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his Father and Country, Heaven and Glory, to espouse me.

Frequently consider the engagement thou hast hereby laid upon thy self. No space of time can wear it off, to the same strictness *all our days as this*, though we had but this one opportunity to receive. The Bonds my Soul is entred into, will never be cancelled. God forgets not his promises, nor my breaches, though I may; the matter is now out of my hands, I cannot revoke this gift of my self to God (indeed I have given nothing but what was his own before) after these vows there is no enquiry to be made, whether they should be kept. This day I have avouched the Lord to be my God, to walk in his ways, and to keep his statutes; and he hath avouched me to be one of his people: I have taken Christ for my Lord, and Husband, to live in love and obedience to him, as I hope to be saved by him. Tempt me not therefore from my loyalty and allegiance, the *vows of God are upon me, sealed at the Sacrament, and recorded in Heaven*; not one of my fellow

low

low-Communicants, but are witnesses with, and to God, that they saw me personally, publickly own, and renew my *Covenant* with him; for my *Oath* sake, and those that sate with me, *I will not do this evil, and sin against God.* Shall I alienate and pollute the heart so solemnly devoted to him? break those bands asunder, and fetch the Sacrifice away from the Altar, tyed with such strong Cords of Oaths and Covenants? must I not expect to bring fire along with it? to provoke God to a severe revenge of the mocks and scorns I put upon him? shall I so horribly prophane his name? and make my self such a forsworn, perjured wretch? Is it a light thing to break an Oath made solemnly with God? shall he escape that doth such things? or shall he break the Covenant, and be delivered? *As I live, saith the Lord, surely my Oath which he hath despised, and my Covenant which he hath broken, even it I will recompence on his own head.* I am sure he will be true to his *promises*, and shall I fall under his threatnings, by being false to *mine*? If
a good

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a good man keep his *Oaths* and *Promises* with men to his own *hurt*, much more ought *he* those to God for his own *good*.

Walk on in the strength of this spiritual Food, till thou comest to perfection.] O, that I may still drink of the Spiritual Rock, find the efficacy, virtue and benefit of the Sacrament, follow and stream after me, while I travel in this Wilderness ! O, that I may be stronger and stronger in all Graces, more active and exacter in all Spiritual Duties ; hear more heedfully, pray more fervently, receive more believingly, keep the Sabbath more exactly, watch over my heart and ways more diligently ; be more humble and pious towards God, more just and righteous to man, more sober and temperate toward my self ; that I may walk worthy of Christ, of the Covenant, of the Sacrament, Kingdom, Gospel, and Grace of God ; of my Birth and Breeding ; O, that my present deportment may be answerable to my future preferment ; that there may be some proportion between my frequent receiving,

ing, and growing in Grace; that I may shew forth his death till he come, in respect of its influence on my Soul.

Delight in Spiritual fellowship with Christ's Members.] O, that I may now bury all envy, malice, hatred, uncharitableness; and (as Christ) love my enemies, but especially those that are partakers of the same benefits with me. O, that that sentence may still run in my mind, *If God so loved us, we ought also to love one another!* O, that I may shake off all ungodly society, have my heart linked unto, and be a companion of all those that fear the Lord; make the liveliest of them my most intimates, and upon all occasions improve their fellowship to the best advantage. O, that I may henceforth behave my self as a stone of the same *Building*; as a branch of the same *Vine*; as a servant of the same *Family*; as a Member of the same *Body*; as a Son of the same *Father*; O, Merciful Eternal High Priest, let that *Sacrifice* thou once offeredst on the Cross for the sins of the world, which thou dost now and ever represent
in

in Heaven to thy Father by thy never-ceasing intercession, which this day hath been exhibited *Sacramentally* on thy holy Table, obtain Mercy and Peace, Faith and Love, Truth and Unity, Safety and Establishment, Grace, Glory and all good things to thy whole Church; and let not the Gates of Hell ever prevail against it.

Chear up and comfort thy self against all discouragements.] Have I worthily received the Lord's Supper, whatsoever my miseries are, this cannot but be a reviving cordial, *yet my sins are pardoned.* How little should I be dismayed at any inward or outward troubles? let me be fed all my days with the bread and water of affliction, I have another bread and cup to sweeten both; let her not say she is sick, her sins are forgiven. I have received an all-sufficient Saviour; and seek for nothing in, but renounce *my self*, having so much in him. How can I any more walk dejectedly, that am interested in the *New Covenant*? which, with all its promises and privileges, is ratified and confirmed to me?
 what-

whatever I need is to be had *here*, health and recovery from sickness, a competent maintenance and support, peace and deliverance from our enemies, content and patience, liberty and joy, sanctified riches, or a chearful poverty, and whatsoever is a blessing is purchased for, and secured to us. And O, that *this*, in all my troubles, difficulties, addresses to God, may quiet me, and strengthen my Faith to apprehend him as in *Covenant* with me, that hath engaged himself to be *with me* in all estates and conditions, and to order all things for my advantage: I have resigned up my self to him, let him do with me what seemeth him good. He cannot deny himself; all his *words are oaths* for their certainty, and all his *promises*, the *sure mercies of David*. This *Sacrament* is that to my particular person, which it is in it self, and by design to all the world: If I receive worthily, I shall receive any of those blessings according as God shall chuse for me, which shall be not only with more *wisdom*, but more *affection*, than I can for my self. Let me

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me but be void of all *care*, but only to preserve my Father's Love, and I cannot want. He whom Almighty Wisdom and Goodness, takes a Fatherly care of engages to feed, cannot but have enough. All things are yours, and you are Christ's, and Christ is God's. Nothing is excluded, where he is included.

Keep up earnest longings after this, and the eternal Supper of the Lamb.] O, when will the opportunity return? when shall I come again, and appear before God? when shall I see his power and his glory, taste his love and goodness, as I have in the *Sacrament*? O, that I may still be feasting my soul on those heavenly Dainties, those spiritual Viands, those satisfying Pleasures at his Table! I think the time long to that day of gladness and rejoycing. The King of Glory hath now espoused me to himself by *Proxy*, by his Ambassador; the day is hastening when the Marriage shall be publicly, triumphantly solemnized, and compleated. Mount up (my Soul) and ever stand wishly looking for his appearance,

pearance, never slack thy watch, nor let thy expectation cool, till he take thee to himself, where we shall be gathered together where the body is, and his Glory presented without an umbrage; where he shall lay aside his *veil*, and his *amiable countenance* be chequered with no intermingled frowns, intervening clouds, or obscure mediums; where *mysteries* shall be turned into *revelations*, the *translation* into the *original*, *commemoration* into *vision*, *espousal* into *mutual fruition* and *embraces*, *sighs* and *tears* into *nuptial songs* and *festivities*, transient glances into the direct beams of the ever radiant Sun of Righteousness, a moments Work into an eternity of Rest: where is satiety without nauseating; *perfect happiness* without care or incumbrance, envy or successor, alteration or end; for every chain a ray of light, every tear a pearl, every Prison a Palace, every loss the purchase of a Kingdom, every affront in God's service an eternal honour, every hour of sorrow a thousand years of comfort, multiplied with a never ceasing Numeration. Where *Job*,

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that

216 *Subsequent Duties, &c.*

that fate on the Dunghil, sits among the Angels; *Lazarus* that lay among the Dogs, is lodged in *Abraham's* bosom; the Saints heretofore among the *pots*, walk in *white*: where are *riches* and *pleasures*, true and real, adequate and suitable, solid and satisfying, lasting and durable: where I shall see thee (O infinite Sweetness and Delight) without a *Veil*, and live upon thee without a *Figure*: where I shall have not a *Sacramental*, but a *Beatifical Communion*; not wear thy *ring*, but see thy *face*; not remember, but *behold* thee; not in Faith, but clear and full *Fruition*.

Come Love! Come Lord! and that long day

*For which I languish, come away.
When this dry Soul those Eyes shall see,
And drink the unseal'd source of thee,
When Glory's Sun Faith's shade shall chase,
Then for thy Veil give me thy Face.*

(217)

A N

APPENDIX

TO THE

Devout Communicant.

CONTAINING

More particular Directions, and Meditations, for the time of Receiving:
With a Prayer before and after.

*A Prayer at home before the
Sacrament.*

Eternally Blessed, and infinitely
Glorious Lord God! *Thou* art
greatly to be feared in the As-
sembly of thy Saints, and to be
had in reverence of all that draw nigh
unto thee. Look down from Heaven

the habitation of thy Holiness and Glory, in much mercy, pity, and tender compassion upon *me*, a vile, sinful, despicable *Creature*, prostrate at thy *Footstool*; unworthy to look up unto thy *Throne*, or to receive any thing at thy hands, but thy wrath and severe displeasure. I am less than the least of all thy *Mercies*, and liable to the severest of thy *Judgments*, by reason of the pollution and sinfulness of my Nature, Heart and Life. I am of the degenerate Posterity of fallen *Adam*; and have all the powers, faculties and members of my Soul and Body defiled with sin. I have *sinned* in every Age, in every Relation, in every Condition, in every Employment of my life. I have distrusted thy Word, disregarded thy calls, slighted thy Judgments, abused thy Mercies, turned thy Grace into wantonness, rejected the tenders of thy Love, *resisted* the motions of thy Holy Spirit, the checks of my own Conscience, and *followed* the motions of my own evil heart; I have dishonoured thy Name, profaned thy Sabbaths, polluted thy Ordinances,

nances, been unthankful for thy Benefits, impatient under Afflictions, unfaithful to my promises, mis-spent my time, neglected my duty, walked unanswerable to those multiplied obligations laid upon me; broken all thy holy Commandments, by many and great transgressions, made and judged my

* *Here mention your particular failings.*

self unworthy of everlasting life; * so that nothing might remain unto me, but a fearful looking for of judgment and fiery indignation to devour me.

But thou delightest in *mercy*, and not in the *death of a sinner*; art not willing any should perish, but that all should come to repentance. O, take not counsel of thy *just indignation*; but of thy *native goodness*, thy *satisfied Justice*. Wilt thou destroy him that presents himself deserving to be punished, and thy Son to have satisfied? that desires not to live, unless it be by the benefit of thy *mercy*, and his *sufferings*? Wilt thou not spare me for thy Son, who sparedst not thy Son for me? Is there not

enough in *his* Merits and Sacrifice, to expiate all my sins, and to justify my person in thy sight? O, suffer not thy self to be deprived of the glory of my forgiveness and *salvation*, as well as of my *creation*, and *redemption*. Save me, whom thou hast hitherto *spared*, and forgive me *eternal death*, which I have so often merited by my great *offences*. Bury *them* all in the bottomless Ocean of thy own Mercy and forgetfulness, and my Saviour's Blood; lay *them* upon him who is able to bear them, and cloath me with his *righteousness* that is able to cover me.

O, free me from the guilt and stain, the power and penalty, the reign and dominion of *sin*; that nothing may *separate* me from thy *love*, nor from the sensible discoveries of it at thy *Table*. That I may be a *meet* and worthy *Receiver*, accept me into thy favour; let thy *mercy* pardon my sins, thy *grace* sanctify my Soul, thy *goodness* supply my wants, thy *merits* enrich my poverty, thy *precious blood* wash away all my spots, thy *Holy Spirit* prepare, and direct;

rect, and assist me. Take away my filthy garments, my spiritual filthiness, and cloath me with the best Robe, *the Lord our Righteousness*. O, think me *worthy* for his sake, and make me *worthy* for thy mercies sake. Deal not with me according to my *deserts*; but thy *great goodness*, and my *great necessity*. Let me so remember my *sins*, that thou mayest forget them: set them so before *my face*; that thou mayest cast them behind *thy back*. Give me such a lively stedfast *Faith* in Christ for *forgiveness*, that thou mayest seal it up unto my soul. Let me *love* him, and all his members, with a pure heart, fervently, at thy holy Communion, and ever after without dissimulation. So enlarge my *Soul* with *spiritual affections* and *desires*, that it may even break for the longings it hath unto that Ordinance, and unto thy Testimonies at all times. Remove far from me all blindnes of mind; hardness of heart, unrelenting affections, deadnes and indisposednes, earthlines and distraction, irreverence, unbecoming apprehensions, whatsoever

may hinder the blessing and efficacy of that soul-nourishing, refreshing Ordinance, thy gracious presence, my eternal salvation. Create in me an understanding, heavenly, clean *heart*, O God; and renew an humble, contrite, right spirit within me; prepared for thee. O, be not as a stranger unto me; hide not thy self from me; lift up the light of thy countenance upon me. Let me feel the comfortable breathings of thy holy Spirit in my Soul at thy Ordinance; sanctifie it to me, and me to receive it acceptably, with due preparation and apprehensions, reverence and humility, repentance and faith, love and charity, joy and thankfulness, a deep sense of thy inexpressible love, and my own unworthiness.

And, O, that *all of us*, who this day approach thy Table, may so *eat his flesh* which he hath given for the life of the World, that we may live for ever; and so *drink his blood*, that it may be to us for remission of sins. *Meet* us not in our selves, in thy justice, as a consuming fire; but a reconciled Father, in thy
righteous

righteous and beloved *Son*, whom thou gavest, who gave himself for us when we were thy enemies. Let us depart thence more under the power of thy love and grace, and under greater resolutions and abilities to do thee faithful service all our days, through *Jesus Christ*, our Sacrifice and Redemption, Hope and Confidence, Surety and Advocate, the Food and Health, the Life and Salvation, of our Souls; who hath taught us when we pray to say, *Our Father*, &c.

*As soon as ever the Sermon
is ended, look towards
the Lord's Table, and
say within your selves.*

THis *Sacrament* I am going to, is a
standing *Memorial* of my *Savi-*
our's Passion, wherein he once offered up
himself to God, and a *Sign* of that nou-
rishing and strengthening *Grace*, which
he now offers to me under the notion
of *Food*. It is the true means and in-
strument of conveying unto me those
blessings, and signifies *that*, which by
its proper Institution it represents. O,
that I may distinctly apprehend, right-
ly use, duly apply it, as to my own
Soul.

In the making and ordering of *those*
Elements, see, consider (O my Soul)
the heavy Blows and Bruises, the Pres-
sures, Piercings, Pains and Sufferings of
thy Saviour, from his Father and wic-
ked

At the time of Receiving. 225

ked men. The malice and violence of his Murderers, crucified Him as a *Malefactor* ; and the fiery wrath of God made him a *Burnt Sacrifice* ; and under both these sufferings He is become to me *Meat indeed, and drink indeed* ; the stay and support, the comfort, refreshment and life of my *Soul*, nourishing and preserving it to eternal life.

That Bread and Wine could never sustain and nourish me, if the *one* had not fallen into the Earth, under the Sickle, the Flail, the Mill-stone, and the Fire ; the *other* under the Hook, and the Press of the Husband-man ; nothing less than the Cross, the Wounds, the Death of my Lord, my God of his dearest Son made me a Saviour ; and by *this Sacrament* assures me I shall be kept up and fed with a supply of all necessary Blessings, as certainly as he gives me to taste *that Bread and Wine*, the ordinary means for preserving my life and strength.

Whilst we condemned Creatures were passing on to our *Execution*, the Son of God looked upon us, and took our *Condemnation* upon himself ; and under it
died

226 *At the time of Receiving.*

died in our stead: Thus, by the death and satisfaction of this Sacrifice, *Justice* gave way to my Release; God the *Father* forgave my *Sin*, and God the *Son* procured my *Life*.

*Then fall upon your knees
with all imaginable Re-
verence; and say,*

L Et the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

Most gracious God, who of thy great goodness, hast ordained *this Ordinance* for a continual Remembrance of that ever prevailing *Sacrifice*, which thy infinite Wisdom and Love hast appointed, and accepted upon the Cross, for us vile, helpless, wretched Sinners; make us truly sensible of all our offences against thee, and of his Love and sufferings for us; and accept us in Him to the Praise of thy Grace. Rebuke all unreasonable

At the time of Receiving. 227

seasonable thoughts and imaginations; stir up, and act in us, every grace of thy Holy Spirit; and graciously entertain us, and grant we may *now* so behave our selves, that we may not provoke, but glorifie *thee*; be savingly partakers of the *Redemption* we now commemorate, and be found and kept in the number of thy *Redeemed Ones* for ever.

Blessed Lord, who revivest by this sacred Banquet the *memory* of thy inexpressible Love, and of my Saviour's Sufferings; enable me by Faith so to apply his *Passion*, that healing strength, and saving vertue may proceed from it; the strength and sweet odour of whose *Oblation* is as fragrant, as savingly efficacious, as when first offered up unto thee. Enlighten my understanding, prepare my Heart: Help, O, help me, that I may *now* abate nothing of those affections that are due unto Thee, and my ever blessed Redeemer. And let me obtain the fruits and Benefits of his Death and Passion; even the remission of all my sins, and the fulness of all thy
Graces.

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Graces. O bless me, and thine own institution unto me ; and grant, that I may not increase my guilt, by abusing of what thou offerest me, but may receive a blessing from Thee.

HOly, Righteous Father, who seest nothing in me that is truly mine, but dust and ashes ; and which is worse, sinful flesh, polluted Blood ; O, look upon some few resemblances of thine Image, some rays and beams of thy Spirit, some small beginnings of thy Grace which are from thee in me ; and supply the defects with thy Mercy, Merits and Sacrifice of thy Son. *Turn thine Eyes, O merciful Father, to his Satisfaction and Intercession, who now sits at thy right Hand ; to the Seals of thy Covenant, which lie before thee upon thy Table ; and to all the wants and distresses which thou seest in my Soul ; and take this opportunity of glorifying thy Mercy, thy Son, and thy Grace, towards me, and upon me.*

Blessed

Blessed Jesus, so dispose me by thy Grace, and Holy Spirit, to feed spiritually, and really upon *that Sacrifice* which thou offeredst *without the Gate*, and which this Sacrament sets before me here in thy *Court*, that I may be admitted into that *holy place* which thy Sacrifice hath opened, and this Sacrament invites me to. And help me so to drink of this fruit of the Vine, that I may drink it new in my Father's Kingdom, where I shall be delighted and refreshed, and converse with thee, without these typical shadows and Representations.

When

130 *At the time of Receiving.*

When the Minister is confessing sin, and praying for the efficacy of the Ordinance, let your Heart concur with him, and put in your particular failings with their aggravations, and the mercies you in special need, which he omits. Prostrate your Souls in the sense of your own vile-ness, and necessities; joyn with all earnestness in his confessions and Petitions as one that knows the evil of sin, and the need, and worth of the Blessings he requests.

And let the solemn consecration of the Bread and Wine, mind thee how thy Saviour was consecrated and set apart for thy Salvation; And say,

HOW wonderful is thy wisdom and Love, O God, in our Recovery and Redemption? How justly mightest thou have dealt with us, as with the fallen Angels, and left us to perish without a Remedy? How strangely dost thou glorifie thy Mercy over those Sins,
that

At the time of Receiving. 231

that gave thee the advantage and occasion to glorifie thy *Justice*? Even thou our God, whom we have offended and provoked eternally to ruine us, hast, out of thine own Treasure, satisfied thine own Justice; and given us a Saviour, by such a Miracle of Wisdom, Love and Condescension, as Men and Angels shall never be able fully to comprehend. So didst thou love the sinful World, as to give thy only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

When

232 *At the time of Receiving.*

*When you see the breaking of the
Bread, and pouring out of the
Wine, say,*

O Hateful Sin ! O, wonderful Love !
O, dreadful Justice ! O, precious
Sacrifice ! O merciful Saviour ! How
gracious, Lord, hast thou been to sin-
ners ? How severe unto thy Son ? How
cruel have we been unto thee and our
selves ? How small a matter hath tempt-
ed me to *that*, which cost so dear before
it was forgiven.

I Cannot but here observe something
very like the Sacrifice and Passion of
my dear Redeemer. *Thus* the Bread of
life was broken ; *Thus* the Lamb of God
was slain ; *Thus* his precious Blood was
shed ; *Thus* his Father gave him once to
die, and gives still the vertue of his
Death, to bless and save every one that
comes unfeignedly to Him.

While

*While the Minister and others are
Receiving before you, say,*

WHO can sufficiently admire and adore thee, most gracious God, for reconciling *us* unto thy self? Vile sinners, the Off-spring of sinful Parents, thou treatest as familiar Friends, as dear Children. Thou mightest have brought *us* together hither for a *Sacrifice to Thy Justice*, and behold *one* of thine own making for *us*, the *Son of thy Love*. We are unworthy of the least crum of our daily Bread, unworthy to tread upon thy Earth, to breath in thy Air, to lift up our Eyes to Heaven; and thou givest us Bread from Heaven, liberty to tread thy Courts; thy Spirit to breath in our *Hearts*, leave to breath out our Requests unto *Thee*, O compassionate Father. And now, since *Love* will chuse such unworthy Guests, and *Mercy* be honoured upon such Sin and Misery, let that Mercy that invites us, make us acceptable, and graciously entertain us.

O An-

O *Author* of my *Salvation*, and of *these Mysteries* that express it ; the *Object*, and *Truth* of what I am now going to receive : Thou art as able to perfect me with thy Blessings and Graces from thy *Throne*, as thou wert to redeem me by thy Sacrifice on thy Cross. O, perform in me by thy Sufferings, what thou dost exhibit and present. By this thy Body broken, give me also nourishment and maintenance unto eternal life. Look upon a poor Sinner at thy *Table*, as Thou didst on him that hung by Thy *Cross*, and remember me now Thou art in Thy Kingdom.

I Am unworthy of the crumbs that fall from thy Table, of the common Mercies of Food and Rayment, much less, that thou shouldst come and sup, and dwell with me : but seeing it is thy good pleasure to vouchsafe me this favour, O cleanse me from all my sins, that I may entertain thee in a pure and sanctified heart. Make this unclean habitation,

At the time of Receiving. 235

bitation, that is so unfit to receive thee, a Temple for thy Self to dwell in. Strengthen my Faith, assist me by thy Grace, and Spirit; that I may fully rely upon thee, apply thy sufferings unto me, and worthily receive thee.

O Thou that art the Bread of Life, that camest down from Heaven, and givest Life unto the World: Enable me while I am feeding upon these Elements, which represent unto me that universal compleat Sacrifice propitiatory for the sins of Mankind; by Faith to feast upon, lay hold on, apply, and rejoyce in the satisfaction made by my Redeemer's Passion, until I find *my Soul* nourished with Joy, Peace and Comfort which *it* draws from thence. Convey unto my Soul all the saving Benefits of that *great Expiation*. Let me with thy precious Body and Blood, receive such portions of thy holy Spirit as may mortifie my worldly affections and corruptions, revive my dead heart, comfort my dejected mind, turn my knowledge into practice, and make that practice sweet and easie unto me.

When

236 *At the time of Receiving.*

When the Minister gives you the Bread, think you hear Christ say to you in particular.

[Take, eat, this is my Body, which is broken for thee, this do in remembrance of me.]

M^T Lord and my God ! didst thou offer up thy self for me, despicable, forlorn, wretched Sinner, as well as for any other ? and dost thou now give thy self unto me, and bid me *remember Thee*, the Redeemer of my Soul, the Author, the Object, and Truth of this Sacrament ? I thankfully accept this pledge of my Redemption. I humbly receive thee, with a troubled heart that I can no better receive thee, entertain thee, love thee, remember thee, serve thee, express my gratitude towards thee, and that I have so often offended Thee.

Now

At the time of Receiving. 237

Now I know that thou lovest me, seeing *thou hast not withheld thy Son, thine only Son from me.* By his merits and bloody Sacrifice, I hope to be received into the Fellowship of his sufferings here, and into the Communion of his Glory hereafter.

B*Ehold what manner of love is this,* that God should undergo the suspicions, the censures, the contempts, the scorns, the derisions, the despite, the detestation of vile Man! suffer himself to be dealt with as a wretched slave, a vile miscreant! that we might be exempted, not only from the Torment, but the Ignominy we had merited! That, together with our life, our safety, our liberty, we might recover that honour we had forfeited and imbezeled! Be made a curse for us, that we might be redeemed from the curse of the Law, be freed from the exemplary punishment due to our transgression of it! How stupendious is that goodness? What obligation doth it lay upon us? That he should lay down his life, pour
forth

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forth his Blood ; should be aspersed with the worst crimes, cloathed with the foulest shame ; should be executed on a Cross, as a cursed Malefactor, for *us*, who were enemies to him, not commendable for any goodness in us, but Traiterous Rebels against him ! who deserved nothing from him, who acted so much against him ! when he saw so plainly, and felt so thoroughly the horrible Blindness, the Folly, the Infidelity, the Imbecillity, the Ingratitude, the Incorrigibility, the strange Perverseness, the perfidious Malice and Cruelty of Mankind ; all these surrounding, invading, discharging themselves upon him ; what imagination can devise any expression of love, kindness and friendship like this ? That he should leave the highest happiness, lay aside the Majesty and felicity of God, for the infamies, and dolours of a Cross : Expose himself to the greatest hazards, endure the forest pains ; and most disgraceful ignominies, prostitute his life, and in most hideous manner lose it for *us*, that he might rescue us
from

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from the greatest misery, and instate
and purchase for us Heaven and Glory.

SEeing *this lively representation* gives
me so fresh a remembrance of the
love and merit of my Redeemer's pas-
sion, I close with him as the only foun-
dation of all my hope, as the compleat
satisfaction for all my sins. O! that I
may no more depretiate the worth, or
disparage the efficacy of his sufferings,
by despairing of mercy, or disputing of
his love. How can I doubt of *thy power*
to save me, who hast born the sins of
the whole world? or question *thy wil-*
lingness, who of thine own accord cal-
lest all unto thee? or suspect *thy sincerity*
who art truth it self, and always in ear-
nest with poor sinners? my guilt makes
me ready to fly from thee, but, thy
melting voice, thy compassionate na-
ture, the matchless instances of thy love,
encourage me to come to thee.

M

O what

O What higher kindness could God express? What lower condescension could he vouchsafe? By what pledge could he more clearly, more surely testify his willingness and delight to do us good, than by thus ordering *his own Son*, dear to him as himself, to undergo such miseries for us? Such a *Punishment* hath been inflicted on him to expiate our sins, which might content the most rigorous severity. Such a *Price* laid down to redeem us from the Curse, as is abundantly sufficient to discharge it. Such a *Sacrifice* offered, which God hath avowed for most available and acceptable to him. *Who is he that con- demneth, seeing it is Christ that died?*

O How low was our fall, when nothing less raised us than such a depression of God's only Son? How great that impotency which needed such a succour to relieve it? How abominable must sin be, which was not expiated without so costly a Sacrifice? how deplorable that misery, which was not removed

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removed without commutation of so strange a suffering? How desperate our condition, which brought down from Heaven the Almighty Physician to cure us by so costly a Medicine as his own Blood? How forlorn our estate, which extorted from the most gracious God, a displeasure needing such a reconciliation? And imposed on the most glorious Son of God a necessity to undergo such a punishment in our behalf? Surely, had our guilt been slight, had our Case been tolerable, had our recovery been easie, the Divine wisdom would have chose a cheaper, less precious Remedy. The Lord of Glory would not have so emptied and abased himself, made himself of no Reputation, endured such pains and ignominies, been so dealt with for our sake, to rescue and ransom us from a dreadful execution.

T*His is the Sacrifice, the Righteousness in which I trust, and by which I am justified and saved from the Curse of thy violated Law. As thou hast accepted it, O Father, for the World*
M 2 upon

242 *At the time of Receiving.*

upon the Cross, behold it still, on the behalf of sinners ; and hear his Blood that cries unto thee for mercy, to the miserable ; and for his sake pardon us, and accept us as thy reconciled Children.

This was my doing : It was I, and such other sinners, that deserved to bear the *punishment*, who were guilty of the *sin*. And can a *Murderer of Christ* be a small offender ? shall I ever have a dull, a lifeless apprehension of thy Love, or a favourable thought of sin more ? O that I may sufficiently detest and never more commit those offences that delivered my Redeemer to death, that pierced my Saviour's Hands and Side, that crowned his Head with Thorns, and filled his Soul with Grief. Did bring such tortures, disgraces, infamy upon my Blessed Redeemer in our room, in lieu of the confusion due unto us.

O Thou, who in thine anger revengedst our *Sins* upon thy *Son*, in thy mercy correct and destroy *them* also in *me*. And bestow upon me such a measure

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sure of thy Spirit, through which he offered himself without spot unto thee, as may sanctifie for ever the Body and Soul which now I offer up unto thee, and help me to discharge the Service I promise unto thee. Let not so excellent a price be paid in vain as to my Soul; so glorious an offering want its due effects upon me.

O Blessed Lord Jesus, who hast ordained this mystery for a communion of thy Body, for a means of advancement and proficiency in holiness, and for an infallible Pledge of eternal Salvation, which thou hast purchased by thy Sufferings, and preparest thy people for, by thy Grace; make *this Ordinance* of a true sign, an effectual means of the same, that it may be efficacious to settle me in the Communion of thy Sufferings, which it sheweth forth; to feed me with that living Bread which it presents; and to sanctifie me for that eternal happiness which it promises and secures.

*Take the Cup from the Minister,
as from Christ, saying to you.*

*[This is my Blood of the New Testament, which is shed for thee,
for the remission of thy Sins.]*

O The depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable is his Goodness, and his Love past finding out ! How hast thou surpassed all humane apprehensions ? What a matchless gift is this, and unto what unworthy sinners ? Will God stoop so low to Man ? And come so near him ? And thus reconcile his provoking Enemy ? Will he freely pardon all I have done ? and take me into his Family, and Love ? and feed me with the Flesh and Blood of his Son ? Such a guilty Soul might expect the destroying Angel ; that thou wouldst have charged upon me all my Sin and Folly. But while I condemned my self, Thou
hast

At the time of Receiving. 245

hast justified me, and given me the Seal of my pardon, in the Blood of thy gracious Covenant ; and surprized me with the surest Tokens and Pledges , the sweetest embracements of thy Love.

O The unmerited, the distinguishing goodness of the great and holy God of Heaven and Earth in making me a reasonable Creature, his Servant, his Son ; in providing so plentifully for my Body, and my Soul ; temporal and spiritual Bread to eat, and Rayment to put on ; In giving me an *heart* in any measure to discharge my Duty unto thee, whilst others are neglecting thee, or expressing their enmity against thee. Innumerable are thy Creatures, that cannot take notice of thy Benefits. Yea how great a part of *Mankind*, made at first after thine Image, live and die in darkness, and perish for want of Vision ? That cannot, or will not enjoy *these* happy opportunities ? are unavoidably kept from them, or wilfully, sinfully separate and exclude themselves ? how few of those that draw near to thee, sin-

46 *At the time of Receiving.*

cerely wait upon thee, faithfully serve thee, are graciously accepted by thee. With what an unvaluable price hast thou redeemed a worthless sinner, that deserved thy everlasting Vengeance? with how precious a Feast entertainest Thou *me*, that deserves to be cast out with the the workers of iniquity into the ever-flaming pit; in that I have been so careless of serving Thee, so wilfully offended thee, so often preferred things displeasing unto thee before thee; and provoked thee to call back thy goodness and mercy from me?

HOW dearly hast thou purchased my Love? How strangely hast thou deserved and sought it? O, what shall I say unto thee? or do or suffer for thee? which way shall I express my gratitude towards thee? O, what an addition an answerable heart would be to thy Love, and Mercy, and Invitation? Make, O make such deep and lasting impressions upon my soul of thy care and kindness, and condescension towards me, that I may always affectionately remember thee,

At the time of Receiving. 24.

thee, faithfully serve thee, never offend thee, eternally enjoy thee.

O That I could love thee as much as I should, as I would, as I shall love thee, when I shall do nothing else but praise thee, and serve thee, and love thee, without ever offending me, or doubting of thy Love unto thee. In the mean time, O, that it may be the delight of my Soul to think of thee and thy loving kindness, to reverence and worship thee, to pray unto thee, and praise thee; to wait upon thee in thine Ordinances, at thy Table, to be ordered and guided by thee.

I Offer up unto thee my Soul and Body, all I am and have, to be ruled and disposed of by thee, O that I may be full of zeal to follow thee, and rejoyce in being loved of thee, and humbly confide in thee, and absolutely resign myself unto thee, and be filled with constant devotion towards thee, and earnest breathings after thee.

O Father of everlasting compassion, forsake not in this Wilderness a feeble *Israelite*, whom thou hast brought thus far out of *Egypt* : and let not the Soul thou hast blessed with some desires, and helped thus far with some tendency towards eternal happiness, ever faint or fall from the right way. Let not mine infirmities deprive me of the benefit and comfort of this Ordinance, of the happy effects of my Redeemers passion, pardon and peace, grace and relief, courage and strength, support and protection in the whole course of my life, and eternal happiness in that which is to come.

O Son of God, and life of those that believe ; quench not, but cherish and inflame the smoking Flax ; break not, but support and strengthen the bruised Reed. Feed with thy Divine Influences this tender Branch, this weak member of thine, which without thee cannot but wither, cannot but die, cannot but perish. Despise not the slender
begin-

At the time of Receiving. 249

beginnings of Grace in me, but carry it on with power, until thou hast made me meet for the inheritance of the Saints in Life.

O Blessed Spirit of all Grace, cleanse me from all my Sins; keep and set forward in me, notwithstanding all my infirmities, thine own work, and carry it on unto Perfection. Seal up unto me the Covenant of Pardon, which is sealed and delivered to me in this Ordinance.

Fill our hearts (most gracious God) with love and kindness towards one another; Let there be no strife or differences between *us*, or *any* of *thy* *people*, for *we* are *Brethren*. Supply all the necessities of our Souls and Bodies: provide for us, as thou knowest best for us. Let us be still fully satisfied and delighted under all thy dispensations towards us; and let all be in love and mercy unto us. Mortifie all our inordinate affections and desires: Draw thine Image more and more lively upon
our

150 *At the time of Receiving.*

our Souls. Let our chiefeſt pleaſure conſiſt in ſerving and pleaſing of thee. Let nothing diſturb or diſpleaſe us, but thy diſhonour.

Send thy Goſpel where it is not preached; make it very ſucceſſful where it is: Let all who enjoy it, walk worthy of it, and let them be taken care of, preſerved and defended by thee.

Forgive unto us whatever thou haſt ſeen amiſs in us: what is *ours*, graciously pardon; what is *thine own*, graciously accept. Bleſs this Ordinance thou haſt ordained for thy Church; accompany it with the influences of that Spirit, which thou haſt promiſed to pour upon all Fleſh; that thereby the World, thy Church, our Souls and Bodies may glorifie thee, now and ever, Father, Son and Holy Ghoſt. *Amen.*

A Thankſ-

*A Thanksgiving and Prayer
at home after the Sacra-
ment.*

I Adore and magnifie thee (most gracious God, and merciful Father) for what thou art in thy self, and unto all thy Creatures ; for thy infinite *Wisdom, Power and Goodness* ; and for any discoveries of the same in and by thy *Word and Works* ? that thou hast so wonderfully *made*, so plentifully *provided* for every *Creature* ; especially *Man* , their Lord, thy Image and Glory. But how can we sufficiently admire thy inexpressible condescension and Love, in taking notice of us (except to punish us) in becoming so nigh unto us when we lay in our blood , and had made ourselves worse than the Beasts that perish ? And dost thou open thine eye upon *such an one* ? and bringest me into fellowship with thee ? Is it pleasing to thee to look
upon

252 *A Thanksgiving after*

upon abominable filthy Man? or gain unto thee to serve me? to give thy self to and for me? to purchase such a clod of Earth and Sin with thy own Blood? O, when I consider the *Rock* whence I was hewen, and *that* on which thou hast set me; from what I was fallen, and to what thou hast exalted me; where I had been, and where I shall be; I am amazed at thy Love, I am confounded at my ingratitude! What shall I return unto *thee* (that humblest thy self to behold the things that are in Heaven and Earth) for the innumerable instances of thy peculiar care, and special love; for chusing me out of the *World*, that I might not be condemned with *it*; for making a Child of Wrath, the Object of thy Love; for *opening* to me a *door of Mercy*, whilst I was shutting it against my self; thinking towards me *thoughts* of peace, whilst *mine* were only evil, and enmity against thee; for so many occasions and opportunities of praising thee, and that I have not sinned away all into an incapacity of praising thee; for striking a Conjugal Covenant with me,

me, whose Person is ugliness and deformity, whose Parentage base and beggarly, whose Portion nothing but diseases and misery ; for feeding me this day with thy Word and Sacrament, with thy own Flesh and Blood, who mightest long ago have shook off the hand of thy Providence such a Viper as I am into fire unquenchable, and made me there sadly experience what it is to abuse Grace by the loss of Glory ; for any heart, endeavours, or assistance, any signs of thy acceptance, any liveliness of affection in *commemorating* the All-sufficient Sacrifice of my ever-prevailing Mediator, instead of being made a Sacrifice to thy Justice for ever and ever : that I have been pledging thee in a Cup of Love, while others drink the Dregs of thy Wrath ; in any measure discharging my duty, whilst others are suffering the insupportable punishment of their neglects : that thou hast assured me of forgiveness, and all other benefits purchased by thy passion, while so many Millions are sealed up under wrath, in the Prison of thy Fury : Not unto me (O Lord)

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Lord) not unto me, but unto thy Name be the praise. O my God, to these and all thy mercies, deny not this, a thankful heart for all thy mercies; and grace to make them incentives to more chearful, and sincere Obedience. Mind me always of, and enable me faithfully to perform the *Vows* and *Promises* now upon me; confirm and strengthen *them*, that *they* may stand as fast as thy everlasting Covenant. Let me not falsifie with thee, or depart from thee, or defile that place thou hast chosen for thy *Temple*; but dedicate *it* wholly to thee. Let the fruit of the *Ordinance* be found to the praise of thy Grace, the support and encouragement, comfort and advantage of my own Soul. Let me always remember thee, and my duty unto thee: let nothing separate me from the love of thee; let me rather die, than deny or dishonour thee. Make me sensible how much my Saviour loved me, by his ardent desire to be an Offering for me, and remembered by me. Let me not spare *my darling sins* for *thy sake*, who sparedst not thy beloved Son for
mine.

mine. Let me always look upon that with horror and hatred, which procured to him so much ignominy and torment. Let not those Lusts please and delight my Phansie, which were nails and thorns in his hands and side. Seeing I now *profess to abide in him*, enable me *to walk even as he walked*, in Lowliness and Humility, Meekness and Patience, Contempt of the World, Heavenliness, and Zeal for thy Glory; Temperance and Moderation, Tenderness and Compassion, Love and Charity, Innocency and Usefulness, Obedience, Resignation and Submission to thee. Measure not my services by the exactness of my performances, but sincerity of my desires. *Charge not upon me*, my unpreparedness for, unaffectedness, wanderings, unbelief, at that solemn Ordinance, this day's iniquity of my holy things, but *upon our great high Priest*, who offered up himself to bear our sins.

And, O, that we who have now been *celebrating his Love and Passion*, may with all thy people *love one another as he*

A Thanksgiving, &c.

hath loved us ; have strength to resist and overcome ; constancy to suffer and persevere ; may breath earnestly after thee, be pardoned and accepted, supplied, owned, blessed by thee, keep close unto thee, and reign with thee to all eternity, through our ever blessed Redeemer, who was delivered for our Offences, and raised again for our Justification ; in whose holy Name and words I further pray unto thee, saying,

Our Father, &c.



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